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THE CHURCH SCHOOL

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A MAGAZINE OF CHRISTIAN EDUCATION

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I INDULGE in no mere figure of speech when I say that our nation, the immortal spirit of our domain, lives in us—in our hearts and minds and consciences. There it must find its nutriment or die. This thought more than any other presents to our minds the impressiveness and responsibility of American citizenship. The land we live in seems to be strong and active. But how fares the land that lives in us? Are we sure that we are doing all we ought to keep it in vigor and health? Are we keeping its roots well surrounded by the fertile soil of loving allegiance, and are we furnishing them the invigorating moisture of unselfish fidelity? Are we as diligent as we ought to be to protect this precious growth against the poison that must arise from the decay of harmony and honesty and industry and frugality; and are we sufficiently watchful against the deadly, burrowing pests of consuming greed and cankerous cupidity? Our answers to these questions make up the account of our stewardship as keepers of a sacred trust.—GROVER CLEVELAND

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Shall Education Have Its Rightful Place in the Federal Government?

A Question That Will Not Down

IN 1867 on the floor of the Senate Charles Sumner declared, "If I had my way there would be a Federal Department of Education with a Secretary of Education in the President's Cabinet." For over fifty years friends of education have waged a fight to bring to fulfillment the hope expressed in those words of one of America's foremost statesmen. The Smith-Towner Bill was one of the most recent efforts to provide for such a Department through congressional legislation. Friends of education followed with deep interest and hope the progress of that bill in the closing months of the last administration, and were keenly disappointed when it was crowded out in the final rush of legislative matters which marked the close of the sixty-sixth Congress.

At the opening of the session of the present Congress Judge Towner introduced a new bill providing for a Department of Education with appropriations for specific purposes. This bill was introduced in the House of Representatives April 11th and was referred to the Committee on Education and ordered to be printed. This is now known as the Towner-Sterling Bill. It is carefully framed to avoid the objections raised by some educators to the old Smith-Towner Bill, especially guarding against Federal interference in the educational program and provisions of each state. The salient features of the bill are these:

(1) It creates a Department of Education with a Secretary in the President's Cabinet at a salary of $12,000.

(2) Defines powers and duties of Secretary and provides funds for administration of the Department.

(3) Authorizes the appropriation to the amount of $7,500,000, if necessary, for the removal of illiteracy, to be distributed to the states on the basis of the number of native born illiterates, and administered by the states in the same manner as other funds of that state.

(4) Authorizes the appropriation to the amount of $7,500,000, if necessary, for Americanization, to be distributed to the states on the basis of the number of foreign-born residents.

(5) Authorizes appropriation up to $50,000,000 to equalize educational opportunities in public elementary and secondary schools, especially rural schools, distributing one-half in proportion to children, one-half in proportion to teachers and administered entirely by the states. In order to qualify, a state must (a) provide schools for at least twenty-four weeks in the year; (b) require attendance at some school, public or private, for at least twenty-four weeks in the year, of all those between seven and fourteen years of age; and (c) require that all common branches be taught in English, in all schools, public and private.

(6) Authorizes the appropriation up to $20,000,000 for physical education, and instruction in the principles of health and sanitation, apportioned on the basis of population and administered entirely by the states.

(7) Authorizes the appropriation up to $15,000,000 for training teachers, both prospective and in service; apportioned on the basis of the number of teachers employed and administered entirely by the states.

(8) In order to qualify for these apportionments states must:

(a) Accept this Act by legislative enactment.
(b) Provide for distribution and administration of funds.
(c) Designate the chief educational authority.
(d) Charge the state treasurer with responsibility for the funds.

(9) It provides a National Council on Education to consult and advise with the Secretary of Education on subjects relating to the promotion and development of education in the United States. This Council is made up of the Secretary of Education, the chief educational authority in each state, twenty-five educators representing different interests in education, appointed annually by the Secretary of Education, twenty-five persons not educators, interested in the results of education from the standpoint of the public, appointed annually by the Secretary of Education. This Council shall meet for conference once each year at the call of the Secretary of Education.

It can readily be seen that this bill gives education adequate recognition and a place of dignity in the Federal Government. If passed it would show that the Government is as interested in the education of its children as it is in the welfare of its hogs and cattle through its Department of Agriculture. At present education is only a bureau in the Department of the Interior.

THE movement for a Department of Education has the support of the following national organizations besides innumerable local organizations: the National Education Association, American Federation of Labor, American Federation of Teachers, General Federation of Women's Clubs, National Congress of Mothers and Parent-Teachers' Associations, American Library Association, National Council of Jewish Women, Association of Collegiate Alumnæ, Patriotic Orders Sons of America, National League of Women Voters, National Society Daughters of the American Revolution.

The American Council on Education conducted a referendum on this measure among all the colleges and universities of the United States. This Council is an organization which brings together for common action all the great national educational associations, such as the Association of American Colleges, the Council of Church Boards of Education, the Association of American Universities, the Association of American Engineering Schools, the Association of Land Grant Colleges, the National Association of State Universities, the National Catholic Education Association, the National Education Association and others. About seven-ninths of the group represented in this Council voted favorably for a separate Department of Education with a Secretary of Education in the President's Cabinet. The State commissioners of

public-school education are practically unanimous in favor of this measure. In short, educators throughout the country are overwhelmingly in favor of the independent Department of Education with a Secretary of Education in the President's Cabinet.

NOTWITHSTANDING this universal sentiment there was introduced on May fifth into the Senate of the United States a bill to establish a Department of Public Welfare which is called in the press The Fess-Kenyon Bill and is reported to be an administrative measure. By the provisions of this bill education is made one of four subordinate divisions of this proposed department. If enacted this bill would eliminate the Towner-Sterling Bill and defeat the movement for an independent Department of Education with a Secretary in the President's Cabinet, coordinate with other cabinet officers. This fact should be kept clearly in mind, for it is now the crucial issue in the long fight for adequate recognition of education by the Federal Government.

So far as the educational provisions in the Department of the Public Welfare bill are concerned, that bill carries practically none of the important features of the Towner-Sterling Bill. Instead of an independent department with a secretary in the President's Cabinet, it makes education a subordinate division of a department and places at its head an assistant secretary of public welfare with an annual salary of about $5,000. Associated with education in this department are a division of public health, a division of social service, and a division of veteran service. In can readily be seen that to make education a division in the Department of Public Welfare is to submerge it with interests unrelated to it, which would have the larger share of financial appropriation as well as the major part of time and thought of the head of the department.

Moreover, the type of educational leadership which a great Government such as ours should have cannot be secured for an annual stipend of $5,000. Public-school superintendents in our large cities today receive from $10,000 to $15,000. Yet this bill offers a salary half as large for the educational superintendent of the nation.

IN his campaign speeches, President Harding pledged himself, if elected, to establish a Department of Public Welfare. This bill is a fulfillment of that promise. The friends of education are not opposing the establishment of such a department; their objection is to the inclusion of education within that department. It is generally understood that the White House physician, Brigadier-General Sawyer, was entrusted by the President with the task of creating the Department and indicating its general provisions. The bill itself and the General's remarks before the Congressional committee and delegations which have conferred with him, show a failure to understand education and the place which it should have in the Federal Government. The General has stated that already he has received volunteers who would take the position at the head of the educational division at the salary of $5,000! His other naive remark is that he has worked day and night for three months in the perfecting of this measure. Three months' time and thought against the years of experience and training of educational specialists!

The situation was so critical that the friends of education rallied to Washington *en masse* and registered their emphatic protest before the Congressional committee and the President against submerging education in a Department of Public Welfare. General public-school educators, college professors and heads of educational institutions, leaders of women's organizations, and Protestant Christian educational leaders unanimously voiced their opposition to the proposed legislation, and their demand for a separate educational department with a Secretary in the cabinet as provided in the Towner-Sterling Bill. Messages were read from leading public-school state superintendents, from the educational secretaries of the Presbyterian Reformed Church, the Presbyterians U. S. A., the Southern Presbyterians, Northern Baptists, the Methodist Episcopal Church, Methodist Episcopal Church, South, Evangelical Synod, Protestant Episcopal Church, Disciples, Congregationalists, Unitarians, as well as the secretaries of many State Sunday School Associations.

The resolution of the Committee on Education of the Sunday School Council-International Sunday School Association was also presented to the Congressional committee. It expressed approval of the Towner educational bill and of the stronger organization and support which it assures to the public-school system, and declared "its strong opposition to the substitution of a Welfare Department or any other department for the proposed Department of Education."

A DELEGATION of Christian leaders waited upon President Harding and stated that the Protestant churches of the country are a unit on the proposition that education should be a separate department of the Federal Government, and should not be a subordinate division of the proposed Department of Public Welfare.

The delegation found the President friendly in spirit but frankly opposed to the establishment of a Department of Education and apparently determined to include it in the new Department of Public Welfare.

THE situation brings the issue squarely to a head. Why is there opposition to the movement to give education its proper place in the Government of the United States? Why is there any material opposition to a measure which educators almost unanimously favor as of vital importance to the public-school system, the recognized bulwark of American democracy? What is the main source of the opposition?

Practically all the opposition comes from the Hierarchy of the Roman Catholic Church. Persistently and continuously it has opposed the movement for a Department of Education in the Federal Government. We quote from a recent issue of Zion's Herald part of a communication with the letterhead of "The National Catholic Welfare Council, The Hierarchy of the United States," addressed to "Dear Reverend Father" as follows:

"We are communicating with 5,000 societies of Catholic men to urge that they be prepared for action; that they be prepared upon notice from us to wire their congressmen as societies and to have individual members and the friends of members, non-Catholic as well as Catholic, also wire protests to their political representatives in Washington.

"We earnestly request that you bring our statement to the attention of influential persons, especially non-Catholics, that they may be ready to send protests to their con-

(Continued on page 446)

Training Children in World Fellowship

By Florence Buck

THE church's educational problem in world fellowship for children under twelve years of age is threefold:

1. How to secure sufficient unity in the forces that mold the child's ideals to create the desired attitudes.

2. How to arouse the motives and desires which will stimulate activities that spring from the child's own purposes.

3. How to make the contacts, through association and opportunities for service, which afford a basis of reality in the child's experience.

World citizenship has become to some extent a realized condition. Life's horizon has widened for children, as it has for adults. We may count on some measure of information and of interest already aroused. There have been developed in children certain social attitudes. These may be friendly; they are far more likely to be antagonistic. The minister, the teacher, the social worker, will not find the minds of boys and girls plastic and unbiased concerning the denizens of other lands, the foreigners within our gates, or the relation of their own country to other countries.

Think what a variety of influences play on the child to create these predispositions to one social attitude rather than another. The teacher in the church school may have used stories, play-projects, and pictures to create ideals of brotherhood. Opportunity for free association with a child of foreign birth in some common enterprise, for courtesy to a foreign visitor, for service to an alien in need, may have been furnished. Under this immediate stimulus, a boy in the class might be counted on with a fair degree of certainty to make the right response in the social situation which included the foreigner.

But in the six days that follow the one Sunday impression, other influences have been brought to bear on the thought and the conduct of the lad. His father has no idealistic conception of foreigners as children of God like himself, at least none that enter into the table talk that Johnny hears from him. His business brings him into contact with a group of foreign workmen of the "common or garden" variety. They may be stupid, or may seem so because they can neither speak nor understand his language. His problem in dealing with them is neither easy nor pleasant. This colors his judgment of them, a judgment freely expressed in Johnny's presence, in the home and in talk with his neighbor about strikes and high wages and the political situation. Or it may happen that Johnny's mother grows voluble over the shortcomings of her negro laundress or the general slackness and untidiness of some other helper. Big brother adds to the day's news of attacks on the Jews in the paper published by a prominent business man, a sneering comment about "Sheenies." None of these are consciously teaching Johnny, but he is absorbing his home lessons.

Now when the street or the playground brings rough and ready contact with a negro lad, or a Jewish boy, or a Jap or Chinaman presenting a teasing target for group attack, which lesson, think you, the opinion of the home or the direct instruction in the church school, is the more likely to influence Johnny's attitudes and prompt his spontaneous reactions? The intent of the instruction given by the church is to help children to form Christian attitudes while they are still children, and to react spontaneously in accordance with Christian principles and ideals in the situations they meet in daily life. The church failed in Johnny's case and in that of other multitudes of children. We may occasionally be cheered by evidence of real success, as for example, the account of the two pupils who wanted the church school to pray for German children and Prussian children; we are more often saddened by the wide gap between the ideal and the actual—between desirable social attitudes and those that are exhibited in children's conduct and speech.

The church's problem in religious education for world fellowship, then, is a larger one than the right teaching and right methods of instruction for its children. It is the big task of bringing up parents. The church must train adults in right conceptions of world relations, through its service of worship, its preaching, its regular and careful instruction. We are wont to say that children shape the future. It is *living ideas* that shape the future. These, backed by an intense desire to make them effective and perpetuate them for human betterment, are transmitted to the children, the natural conservers of what the world has achieved.

The problem of training the children in world fellowship is, then, the problem of the adequate shaping of adult opinion, until the great majority of men and women hold the right ideals and purposes. Only then will the children receive from the home and from the community the same sort of impression and instruction the church tries to give them. Only then may we hope that ideals and practice of friendliness and cooperation will replace antagonism and strife, hatred and envy.

The part played by the church school in developing ideals of world association in children ought to be and may be a large one if the home and the community help. Thus far the church school has done its work mainly through its missionary education. Inquiries at the various denominational headquarters brought information of series of lessons about people of other lands and the self-sacrificing labor of missionaries. There are organizations for children of differing ages, like the Jewel Band for Cradle Roll children, Heralds of the Crusade for Kindergarten and Primary, and Crusaders, an organization for children nine to twelve, among the Baptists; the Mayflower band with its attractive new Mayflower Program Book for midweek classes in world friendliness among the Congregationalists, and similar organizations among all the denominations. One cannot fail to note concerning missionary instruction that with its enlargement of children's ideas about foreign peoples and lands, there goes almost inevitably some awakening of a sense of superiority, of a lofty condescension somewhat detrimental to real friendliness. All these movements have gained in the trend toward world friendship in recent years, some of them in a marked degree. How beneficent in child training has been the organization of the work and worship in

the Union School of Religion around the idea of "building the house of friendship" and similar themes!

A leading Jewish rabbi writes that in their schools of religion Jewish children are helped to see the supreme importance of the spirit of world fellowship. But, he adds, the Jewish schools of religion are facing a serious difficulty. I quote his words: "So long as anti-Semitism rages, and Jews are placed on the defensive, it is difficult for us to speak of world fellowship. We can do very little toward helping our children to understand the obligations of brotherhood so long as we must give so much of our time and strength to meeting the attacks of the unbrotherly and Christless folk in the world."

There is much to overcome, indeed, in the effort to bring children into right world associations. We try to stimulate an ideal, and we do well to admit it frankly to those practical people inclined to scoff at ideals. For Christianity itself is an ideal, a vision of perfection which we seek to approach more nearly in actual conditions. How are we to arouse motives in the children which will make their service to others spring from genuine purposes of their own?

The present world need and the appeal for help is one way of securing right attitudes and the responses that spring from the child's own purposes. Here is an illustrative case. A superintendent stated in the school that it was a fine thing that their school as a whole and the classes separately had made large contributions to the various appeals—the Hoover fund for starving children, the Chinese famine relief fund. But, after all, most of that money was the gift of father and mother. A note of thanks might come—but only those who had given something of their own, and had taken the trouble to do what was necessary to send the money, like the school treasurer, really deserved the thanks. Now here was a chance for each one to do something, to take pains, to sacrifice for foreign children. There were two such, a boy and a girl, in a local hospital. Their names and addresses were written on slips of paper which were distributed in the classes. Would the members of that school who were of the same age choose something from their own toys, something in good condition that they liked themselves, wrap it up, address it and send to one of those two children? It took more than one announcement to get it done, in that secret way that does not look for outward approval; but it had genuine results. One little lad in going through his first real crisis of decision, brought out one toy after another, talked about them, put them back with the conviction that he could not spare any one of them. All the time the picture of that foreign child who needed just what he could give was in his mind. Older brothers and sisters ventured to appeal to his love of the superintendent. But the wise mother kept the issue clear: "The superintendent may never know that you send the toy at all. You must just think about that little foreign child, and what God wants you to do for him." She was certain that before Sunday came he would have decided the right way, and have taken a long stride in his education toward a sense of world fellowship. The school contributions of money helped the causes, the starving children; they doubtless awakened pride in the pupils' minds for their own school. In the real education in wider fellowship, which was the more successful method?

We must be on our guard lest the answer to an appeal to give money, either to relieve physical distress or to carry a religious message across the seas to those who sit in darkness, should seem to the child to fulfill his whole duty. It may be that such giving may never train his motives, nor do aught to cultivate right responses in the situations which life presents.

Contacts with foreign peoples, indeed, of the sort to cultivate friendliness, are hard to secure for children under twelve. Sharp social distinctions, parents' fear of germs and diseases and possible moral contamination, probable deterioration in the children's manners and speech, are checks put by adult opinion on a free expression of friendliness on the part of the child. It follows, then, that the church school must lead the child into the realm of imagination, and utilize its play instincts to cultivate that Christian spirit of good will which children should apply to their present problems and carry on into the wider contacts of adolescent and adult life. Stories about people of other lands will of course be much used; but these should be selected with great care. They should not be missionary stories chiefly, that is, stories made for missionary lessons, but real stories, full of charm and imagination and picturesque power. Sometimes missionary stories have this very character, like Miss Mackenzie's *African Adventures* and many sketches formerly published in *Everyland*. For the most part they show the defects of all literature written for a purpose. Indeed, our adult tendency to turn all information about foreign lands into lessons under the old conception of what lessons in the church school should be, may defeat the ends we seek, since a native dislike for such lessons may be carried over into a dislike for the foreign peoples themselves.

The real difficulty in exercises relating to far-away groups was revealed in one of the social reactions given in Mrs. Hunter's paper in the February number of *Religious Education*. A group of kindergarten children had been singing Nevin's whisper song to children across the sea. We generally count on the appeal children anywhere make to children; but this group asked to be allowed to sing the song instead to our soldiers across the sea. The mental picture of foreign children was weak; the mental picture of our own troops was strong and compelling.

To intensify these pictures we must make large use of drama and pageantry in religious education for world fellowship. These forms of expression have deep spiritual as well as educational values. They afford visual instruction to those who look on, and purposeful projects for those who participate. The article just quoted tells of a group in a church school Primary Department who were calling two Armenian children "niggers." A play about starving children in Bible lands was presented in which the two Armenians were the heroes. The group feeling was thereby changed from antagonism and scorn into respect and friendliness.

A social worker in New York solved the problem of a feud between a Jewish and an Italian boy through a little drama. She told a story of Italy which brought in Garibaldi. She let the group work on the project of presenting the story as a play. Much interest was aroused, and when the time came to assign the parts the Jewish boy himself led forward the Italian one with the remark, "Tony must play Garibaldi—he was an Italian." Something of the admiration for the Italian hero of the story was given to the Italian member of his class who before had been despised and disliked.

The pupil who sees such presentations as part of his

religious training in the church school has a new feeling for his fellow child of a different nation and faith. The pupil who takes a part in such a dramatic presentation, representing, for example, a child in Bible lands, who suffers with that child in his hunger and hardship, who feels his sorrow and prays his prayers for help, has gained a new sense of human need and human unity. He has learned through creative imagination something of the meaning of that great precept of Christianity, "Bear ye one another's burdens and so fulfill the law of Christ."

We may bring about the desired contacts for children under our care through correspondence with children of other lands. The difference in language is no real barrier, as some one can be found to read the letters, and children in many other countries early acquire some knowledge of English. Parents are less likely to prohibit this sort of child-companionship, as the exchange of ideas can be supervised and directed. Letter writing is a real interest with children nine to twelve.

In the Unitarian fellowship there exists an active movement toward the establishment of such "friendly links" between adults and adults, children and children in different lands. The Beacon Club Corner in *The Beacon,* a paper for children, where their letters to the editor are published, has revealed a spontaneous activity in correspondence with each other, and brought requests for names of children in foreign lands to whom they may write. Every religious fellowship could no doubt furnish similar evidence. Such friendly links, if enough of them could be forged, would bind together widely sundered peoples and create that sentiment, that ideal, which urges to cooperation instead of rivalry among nations, and will do much, we may hope and believe, toward lessening the awful peril of war.

The international attitude among children may well be cultivated, too, by a larger use of symbols. "Liberty Enlightening the World" in New York Harbor and "The Christ of the Andes" in South America may be given graphic representation, and not be used simply as the basis of articles or talks for the child's information—used once, then forgotten for a long time by both teacher and class. The graphic symbol may be used again and again with increasing delight and with an emotional power which has wide social reaches and is akin to, and indeed a part of, worship. The "portals to peace" now in process of erection at Blaine, Washington, over the international highway, and soon to be dedicated, furnish us a new opportunity. I could wish that many schools, many communities, might set their children a project of constructing such gates in preparation for a simple pageant to be used on the day of dedication and frequently thereafter. Through its open portals I can see a procession of children marching hand in hand, two by two, led by a figure symbolizing America carrying the Stars and Stripes, another garbed for the British Empire carrying the Union Jack. I can hear them repeat the words of the motto the gates are to bear: "Open for one hundred years, may they never be closed." Could we better arouse that thrill of brotherhood between nations, that desire for friendship and permanent peace in the hearts of children, than by such means as this?

Have we had a glimpse of our task of creating ideals of world fellowship in children's minds and hearts, and securing the attitudes from which right action springs? It demands a new method of religious instruction, one requiring more freedom, more picturesque qualities, more purposeful action on the part of the children, a more definite end in attitudes and responses than have been used thus far. It is the difficult, and therefore fascinating task of teaching children to hold a proper appreciation of their own blessings, while repressing conceit on their part over their advantages. It is helping them to know the worst at the same time that they learn to appreciate and love the best in foreign peoples. It quickens their hearts with the thought that "We've a story to tell to the nations" at the same time that they perceive that "God hath not left himself without witness in any nation." It is to cultivate an ardent desire to give help, and at the same time a spirit of willingness to receive it. It is to guide judgment toward a true estimate of values without arousing a dividing sense of superiority. It is to make children friendly, not priggish; tolerant, not bigoted; to lead them toward an ideal of international peace and good will; to cultivate in them that true Christian spirit which is not exclusive, but inclusive. This is the task that America faces today.

AMERICA FOR ME[1]

By Henry van Dyke

'Tis fine to see the Old World, and travel up and down
Among the famous places and cities of renown,
To admire the crumbly castles and the statues of the kings—
But now I think I've had enough of antiquated things.

So it's home again, and home again, America for me!
My heart is turning home again, and there I long to be,
In the land of youth and freedom beyond the ocean bars,
Where the air is full of sunlight and the flag is full of stars.

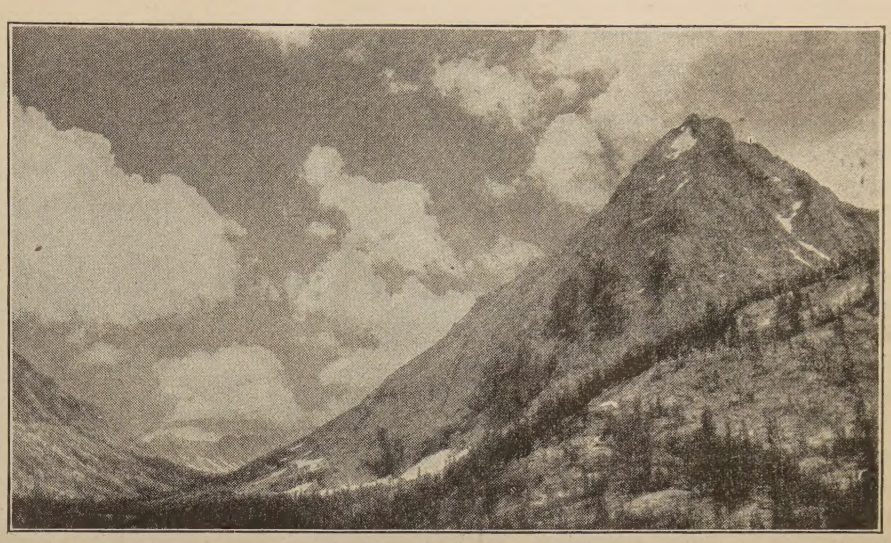
Oh, London is a man's town, there's power in the air;
And Paris is a woman's town, with flowers in her hair;
And it's sweet to dream in Venice, and it's great to study Rome;
But when it comes to living, there is no place like home.

I like the German fir-woods, in green battalions drilled;
I like the gardens of Versailles with flashing fountains filled;
But, oh, to take your hand, my dear, and ramble for a day
In the friendly western woodland where Nature has her way!

I know that Europe's wonderful, yet something seems to lack:
The Past is too much with her, and the people looking back.
But the glory of the Present is to make the Future free—
We love our land for what she is and what she is to be.

Oh, it's home again, and home again, America for me!
I want a ship that's westward bound to plough the rolling sea.
To the blessèd Land of Room Enough beyond the ocean bars,
Where the air is full of sunlight and the flag is full of stars.

[1] From *Poems of Henry van Dyke;* copyright 1911, 1920, by Charles Scribner's Sons. By permission of the publishers.



"SOME OF US HUMANS NEVER REALLY SEE GOD'S BIG SKY"

The Spiritual Value of the Out-of-Doors

Some Thoughts on the Ministry of Nature to the Religious Life of Man

By

Herbert Atchinson Jump

MY nine-year-old son and I were taking a camping tour through the mountains. The father who has not done likewise with his children is guilty of defective fatherhood. We had finished our evening meal, done up the camp dishes, watched the sun set like a blazing palace against the west, counted the bold stars that winked into visibility one after the other like the street lamps down along a village street. And now came the moment for evening prayers.

"What are you going to thank God for tonight, Youngster?" I asked.

"Oh, I know," he replied with the serenity of knowledge. And then his eyes shut and a smile played upon his lips as he prayed,

"O God, I thank you for this trip. I thank you for the trees and the birds and the bees. Perhaps *you* like the mosquitoes, God, but don't let them bite us tonight. And oh how I thank you for letting me see your big sky!"

Is it not a spiritual crime that so many of us humans never really see God's big sky? Is not our blindness to the sweet omnipresence of Nature one of our most tragic misfortunes? There are spots on God's footstool like Southern California where Nature fairly sings oratorios of invitation to the soul to come away into the out-of-doors. But everywhere she is near by as a tender minister to the heart. Wherever fields and woods stretch away to the horizon, wherever little rivers and sparkling lakes shimmer their reflections of the hooded clouds which at times

"like friars
Tell their beads in drops of rain,"

wherever flowers and grasses and ferns and trees and rocks and sand furnish home or haunt for butterflies or birds or scurrying quadrupeds, wherever the sun goes through his gloriously faithful ritual of rising and setting —there a companionable potency lies close at hand for the uplift and cleansing of jaded spirits. "I had three teachers in my youth," wrote Victor Hugo, "an aged priest, my mother and a garden." Who shall say that the third pedagogue was not worthy of inclusion in this high triumvirate?

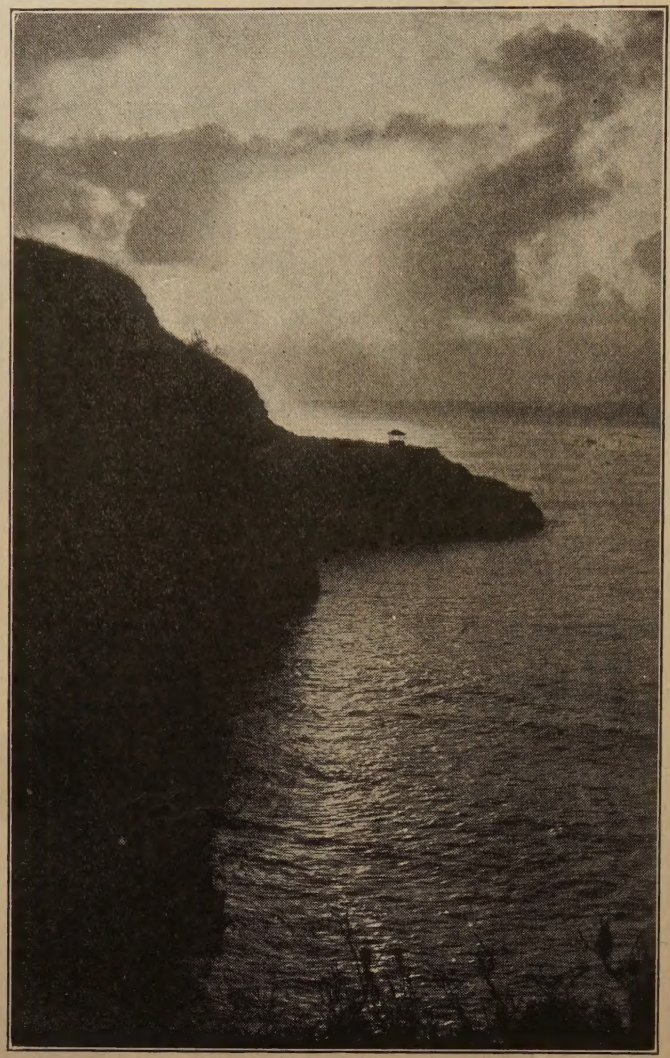
Nor would it be surprising if Nature furnished a glowingly useful commentary upon religion; for religion as it lies in the experience of the Christians came directly from an out-of-doors Master. Christianity is agricultural when it is not nautical, and both the farmer and the sailor are men of the open air. Its gospel was translated for all the ages into symbols borrowed from peasants plying their pursuits on Galilean hillsides, from fishermen sailing over the water of Gennesaret, from merchants venturing the vicissitudes of country highways, from field and vineyard and the little creatures of the air. If such a person existed as knew life only from a city experience—one who never had traveled the Open Road nor visited a farm nor wandered away from thronged thoroughfares—to that person much of the deepest preaching of Jesus' parables would be unintelligible jargon. The Messiah was near to Nature's heart. His evangel is fragrant with the smell of new grain, musical with the bird-songs of the Orient, possessed of a peace-giving power won from starry nights of prayer on purple mountain-tops. Alas, that we are so municipally-minded these days in America! We think that brick walls and concrete construction and stupendous cathedrals of commerce and ever-fattening city populations are indicative of prosperity. And we forget that every hill and mountain is luminous with chariots of Divine Presence even as was Dothan of old; and that all the bars of sunlight drop to us messages from heaven. "We need," cries Sarah Orne Jewett, "a new kind of house-breaking, not an inward breaking but an outward house-breaking. We want more brave folks who will not break into houses that are not their own, but break out of houses that are their own, and in intimate companionship with Nature learn the lessons of the Eternal." Let us respond to her challenge. We shall find if we do so that there is a profitable ministry of Nature in spiritual things. It can be made available both for the home and the church.

The Ministry of Nature to the Home

The nature-lover is the best kind of parent. Indeed, can a mother fully measure up to her tasks unless she has lain her own bosom against the world-bosom of Mother Nature? One of the perils of modern society is the amount of vicarious parenthood that is becoming popular. So many of the things that we fathers and mothers ought to do we farm out to the kindergarten, the public school, the public library, the Boy Scouts and Campfire Girls. Our children learn the mysteries of the pollywog and the chrysalis not from our loving tuition and guidance

but from some experiment in zoology carried on in the third grade of the Grammar School. The result is that "teacher" is the wonderful person; she can prophesy these matchless miracles of life; meanwhile poor dad and mother are "dead ones." The school garden lures the curious soul of the twelve-year-old, whereas it ought to be the little plot of soil back of the house, cultivated by father and son in companionship, that should display the never-monotonous marvels of springtime. These marvels should be utilized by that same father for the inculcation of the lessons of the spirit that the lad ought to learn.

It was the evening hour for the story. "What do you want?" was the parent's question. "Oh, give me a story about toads," answered the child, "but if you haven't any toad-stories, then let's have the Bible." Happy the parent who has the privilege of making Bible out of the toad-story—nor is the thing at all hard to do. It is the One Spirit of Life that fills all things. Any aspect of his generative power is as good a laboratory experiment in divinity for youth to grasp as the century-long providence that protected the chosen people Israel. And with birds to learn and keep company with, with seeds to plant and watch, the flowers to appreciate and understand, with open fields or a mountain or a hill beckoning to us every half-holiday and yielding opportunity for that most incomparable of all friendship-cementing devices between father and son, the meal cooked over the camp fire in the open—how well armed and equipped every father and mother are to win the reverence and the love of the children God has blessed them with, and to lead these children into a devout obedience to the laws of the Father's world.



"WHERE NATURE SINGS ORATORIOS OF INVITATION"

"I've stood in some mighty-mouthed hollow
That's plumb-full of hush to the brim;
I've watched the big, husky sun wallow
In crimson and gold, and grow dim,
Till the moon set the pearly peaks gleaming,
And the stars tumbled out, neck and crop;
And I've thought that I surely was dreaming,
With the peace o' the world piled on top."

Pets are an aspect of Nature that are sometimes regarded in the kitchen as an intolerable nuisance. But nothing can take their place for moral education. Your daughter may not do what a little girl did that I once heard of: she dug up earthworms each morning to play with, but every hour or so would tenderly place them back in the soil for a few moments to rest! But let that earthworm be taken as a text; let the wise mother show how the solicitude we have for the dumb creatures of the soil is but a faint replica of the Infinite Divine Solicitude that has us all in his gracious keeping; and a God-given opportunity has been strategically utilized.

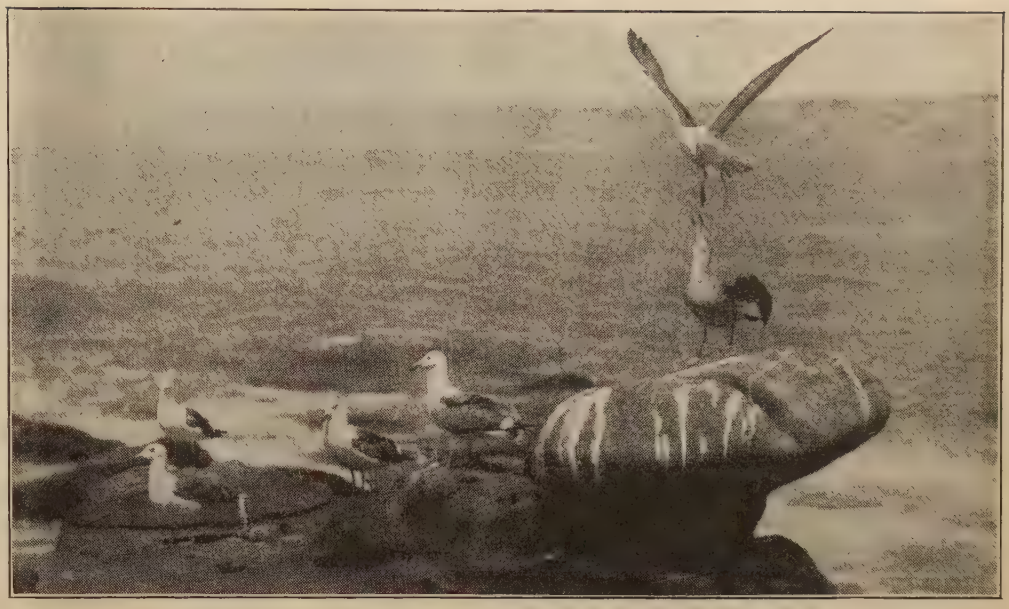
And the night—night with her thousand eyes, night with her calm listening ear—what an armory of spiritual suggestiveness she holds for every wise parent and teacher! "Early to bed" is a good proverb for the child's physical health but it is not always the best proverb for his moral growth. Thousands of children have never been thrilled with the experience of a night-walk with father; and they are the poorer in consequence. Try the experiment this very week. Postpone the going-to-bed hour for sixty minutes or so. Take your children out with you across the fields. Show them the stars and the silver moon and the dimness of the Milky Way. Tell them what astronomy you know. Feel with them the mystic breath of the night air. Help their ears to hear the soft voices of the darkness. Reveal to them the marvelous potencies of their nostrils as they catch through the all-enfolding black sweet-scented messages from daytime friends. And then talk to them about the Creator and about the days when the morning stars sang together. You and they will never forget the experience. You will understand something of what went through the soul of a cowboy guide I once had in the High Sierra of California. "Don't you jest love the stars?" he asked me one night. "I don't see how a feller can be mean after he has slept out under the open stars. A feller who loves the stars jest *has* to believe in God, don't he?"

The Ministry of Nature to the Church

The Church is the nurse and protector of the spiritual life. She drafts into her service art and history and ritual and poetry and architecture and personal experience to the end that "the soul of all progress may be the progress of the soul." But she mistakes if she overlooks the valuable aid to be supplied by Nature.

The biological side of the physical world may come first to the attention of the thinker, but the spiritual side of that same world will make far the deeper impression. This the poets have always sensed with unerring insight. "The blades of grass," sings William Watson, "have roots that grope about eternity." "The flower in the crannied wall," adds Tennyson, "can tell me, not what God and

man are, but the far deeper truth of 'what God and man is.'" There is a "something far more deeply interfused," reports William Wordsworth, "whose dwelling is the light of setting suns and the round ocean and the living air." Our stream of religion began with a nature deity, the scholars tell us nowadays, Yahwe, the storm-god of Mount Sinai. It is but logical therefore that the garment of Nature should ever reveal itself as only the flowing vesture of a Deity who is also Father.



"WITH BIRDS TO KEEP COMPANY WITH"

Why should the Bible of Nature not be used more freely than it is side by side with the Bible of history in the curriculum of our church schools? Why should not the lessons of spring and autumn be permitted in the worship period of the upper grades, as they are taken for granted in the lower grades? Why should not the flower-lover of your town, the bird-lover of your church, be invited in as a special envoy from the Almighty bearing a message direct from the Infinite Father to his growing children? A friend was once walking in the nighttime with a great English poet. Suddenly the poet dropped to his knees and began to burrow in the grass. Before the friend could understand what was happening, the poet called out gruffly, "Drop on your marrow bones, man. Here are violets." If we could instill in our young more of a sense of violets, I verily believe we should inculcate in them more of a reverence for Almighty God. If we could once make them feel the indescribable miracle of a green landscape—the acres and acres of green leaf surface with chlorophyl doing its still but necessary work, the countless chemic processes of the soil busy by day and night, the strangeness and variety and marvelous adaptation to end of all the multitudinous forms of life crawling and gliding and flying and dancing on their way—they would be better Christians.

Horace Greeley went to California many years ago and stood under one of the great trees. Immediately he began to figure out how much lumber it would make. John Muir went and stood under that same tree; and as he gazed upward along the ruddy trunk, he seemed to see all the history of five thousand years marshaled before him as in a panorama,—all the struggles and sorrows and aspirations of the many, many souls in many, many lands that had lived and died since that tree began its career; and he remembered that the same Life-Spirit that had protected and developed the tree into the living giant that it was had been controlling and inspiring the history over which the aged tree had stood guard as a silent sentinel. To John Muir the tree was almost a religious experience. Every tree may be made more or less of a religious experience to an impressionable child if we set about the task wisely and patiently. Is not this one of the Christian uses of Nature, to employ it as a pilot into the presence of the Divine? Sadly have we neglected to avail ourselves of this ever-present ally.

It was in Devonshire, rugged, glorious Devonshire, where men of valor were born amid the rocks to sail tempestuous seas. When I visited there a couple of years ago I heard that an old gentleman and his wife had been touring through the country, and had finally come to an awe-inspiring expanse of moor and cliff framed beyond by the ever-sounding ocean. The woman gazed at the prospect for an instant, then remarked enthusiastically, "What a grand spot to dry clothes!"

"WHERE ROCKS AND SAND FURNISH HAUNTS FOR SCURRYING QUADRUPEDS"

Nature is something more than that. Whether in Devonshire or in Switzerland or in the Riviera, whether in New Hampshire or Wisconsin or Colorado or California, whether in a far-away sample-case of God's scenic workmanship like Crater Lake or the Yosemite Valley or in a near-by city park or backyard, Nature is a grand spot to get acquainted with God.

Organizations for Parents

By May H. Barclay

MRS. REMLEY was surprised early one afternoon in April by a most unexpected caller. It was her old school friend, Laura Scranton, now Mrs. William Story of Beaumont.

"I know you were not expecting me," said Mrs. Story. "I will tell you at once the purpose of my call. I want to find out something about Mothers' Clubs."

"I will be glad," said Mrs. Remley, "to help in any way that I can. But just what is it that you wish to know?"

"That's just the trouble. I don't know what I do want to know. We have started a Mothers' Club in our church. There are only twelve members. Interest seems to lag. We have no aim and just drift along from one meeting to another. What I want to know is, What are Mothers' Clubs supposed to do, anyway? I heard of one club where both fathers and mothers met with the teachers in the evening. Then there is another over at Barnesville where mothers meet every week and have a regular teacher. They study a textbook, write papers and really do serious work."

"I think I see one of your difficulties," said Mrs. Remley. "You are confusing the Parent-Teacher Association with the Parent Training Class and the Mothers' Club. The first group you mentioned is a Parent-Teacher Association and really should embrace both of the other groups.

"If yours is simply a Mothers' Club I would suggest, first, that you reorganize. Call together all the men and women who are lovers of children. Arrange an attractive program and form an organization of all those who have the higher interests of children at heart. This larger organization ought to be auxiliary to the National Congress of Mothers' and Parent-Teacher Associations."

"But I thought that was just for associations connected with the public schools," interrupted Mrs. Story.

"Oh, no indeed," said Mrs. Remley. "It is a league of parents of all creeds and all nationalities. We have in this city a hundred associations with between six and seven thousand members. There are three Negro clubs, one Jewish club, several from Protestant mission churches, and several are composed almost entirely of foreign or immigrant mothers. Knowing that we all have similar duties to perform, the same problems to solve and that we all bear equal responsibility in giving to the world a generation of noble men and women, we are bound together by ties of sympathy such as no other organization can possibly have. Gone are all feelings of race prejudice, of castes or intellectual superiority. The organization is giving itself untiringly to the uplift of the human race. Only last week I heard a speaker say, 'The Parent-Teacher Association has done some good things. Its influence is unlimited.'

"You cannot afford not to belong to the national organization. You will receive from it much valuable literature, an opportunity to obtain speakers and suggestions for definite programs. Then, too, your delegates to city, state and national conferences will bring back much that is inspiring and through them you may have a part in juvenile reforms, such as Child Labor Laws, Better Movies, and questions pertaining to Social Hygiene."

"That is, no doubt, quite true," said Mrs. Story, "but I don't see that it helps me to solve our problems. We could not possibly get the men out more than three or four times a year, while the women wish to meet every month."

"That is not an insuperable difficulty," said Mrs. Remley. "In fact, I think it is quite an ideal situation. Since your Mothers' Club is a department in the Parent-Teacher Association let the larger organization meet only at infrequent intervals."

"But suppose there is business to transact," objected Mrs. Story. "Suppose we wished to send a delegate to a state convention or needed to raise some money to meet our financial obligations, could we wait three months to do it?"

"No, you could not," said Mrs. Remley, "and there is not any reason why you should wait. Just call a meeting of your executive board."

"Executive board, what's that?" asked Mrs. Story.

"Why, the executive board is usually made up of all elected officers and chairmen of standing committees. This board may be authorized to act on all questions requiring attention during the interval between the regular meetings of the society. Suppose, for instance, you wished to form a Parents' Training Class during the winter. You could call a meeting of the executive board, present the subject in a general way, decide on an evening when it would be most convenient to meet, and then announce, through the Sunday school and the pulpit, that, on a certain date, at a definite place, preferably a private home, a Parents' Training Class, under the auspices of the Parent-Teacher Association, will be organized for a three-months course of study."

"Why only three months?" asked Mrs. Story.

"It has been quite fully demonstrated that a short period of intensive study is far more successful than a course extending through several seasons. Some parents will study during the winter months when they are unable to use their automobiles. Other mothers who cannot take the small children out in the severe weather will come out to an afternoon class in the spring when the older children can take care of the little ones on the lawn during the class period. The parent training class may be organized at any time if the general interest justifies such action. There are many leaflets printed to aid in such organization. The most helpful one I have seen is gotten out by the Massachusetts branch of the National Congress of Mothers' and Teachers' Organizations. It gives the list of other suggestive leaflets, a list of books on child study and many other lists of books that parents ought to have."

"Suppose we do organize a Parent-Teachers' Association, we still have this group of mothers meeting the first Thursday of every month. What are we to offer in the way of a program that will be both profitable and enjoyable?"

"I think," said Mrs. Remley, "every group must to a

certain extent solve that problem for itself. The plan that works well in my church might not be at all successful in yours. I cannot tell you what I would do if I were in your club, but I am very glad to tell you what we do here.

"Our first aim is to get the mothers out. We realize that it is the monotony of domestic life, particularly to mothers of young children, that undermines the constitution and sometimes disrupts the home. If we can get them out even once a month, where they can meet others who are contending with similar difficulties, yet are able to enjoy a wholesome, good time, they will go home encouraged and heartened for their work. Then, too, the hymns that are sung, the Bible verses that are given at the roll call, or a beautiful sentiment expressed in verse may form a stimulation to women in their religious life which, because of home duties, they will get in no other way. It is obvious that if the children are to have religious training in the home the spiritual life of the mother must be nourished.

"One little mother who always brings her children with her was prevented from doing so in November because of chickenpox in the family. When she walked in, a little early, to the December meeting she said, almost rapturously, 'You don't know how glad I am to be here. I just couldn't live without the Mothers' Club.' Now, I should say that is the keynote of your work. Develop such a spirit that the mothers will feel that they just can't live without the club.

"Three years ago we had lectures on child training. One was on 'Discipline,' another on 'The Instincts of Children,' another on 'Fighting.' The mothers listened attentively and I thought the lectures were well received, but at the opening meeting the next fall some of the ladies came to me and said, 'What are you going to do this year?' I said that our plans were not definitely arranged. 'Well,' they said, 'if you are going to have old dry lectures we are not going to come.'

"It happened that we had a delightful program that day, and whatever lectures were presented during the year were sufficiently camouflaged so that there was no question about the mothers coming.

"We always limit the formal program to one hour, then have a decided break so that any who cannot stay for the social hour will feel no embarrassment in leaving.

"Our Christmas party was very beautiful both in spirit and in artistic effect. The mothers sang Christmas carols, 'Hark, the Herald Angels Sing,' 'Away in a Manger' and 'Christ Was Once a Little Baby.' Instead of a lecture Professor Van Metre recited Dickens' Christmas Carol. A lecture on 'Realizing the Christmas Spirit in the Home' would not have been nearly as effective as the beautiful account of Bob Cratchit's Christmas dinner.

"When we passed to the church dining room for refreshments a most happy surprise awaited us. The luncheon committee had planned a real Christmas party. Tables were set in the form of a quadrangle. Decorations were of holly and poinsettias. In the center of the room was a square table on which stood a beautiful cake surrounded by birthday candles. Everywhere hung garlands of green and beautiful Christmas wreaths. I was delayed on a matter of business and it was just a trifle late when I entered the room. The ladies were standing at their places with heads bowed while dear old Mother Cameron asked the blessing. Standing at the farthermost end in the subdued light of the Christmas candles stood a young mother holding in her arms a wee baby. A more beautiful picture I have never seen. I said to myself, 'This is indeed a Christmas Symphony.' "

"But isn't such an elaborate party quite expensive?" asked Mrs. Story.

"Not at all," said Mrs. Remley. "The holly and flowers were purchased by the mothers for private homes and were simply loaned for the occasion. The candles and doilies we keep from year to year, while the Christmas cake was donated by an ex-baker. We have refreshments at every meeting, not always so elaborate, but always dainty, and, whatever the occasion may be, the dining room has a festive air. You must remember that for many mothers this is the only social event of their lives.

"The dues of one dollar a year cover all expense for refreshments and I am sure it is a good investment, for it is the social hour more than anything else that brings the mothers out. This month we had a daffodil party. One of our Sunday-school teachers is to be married and leave the city; so we made the occasion a farewell for her. The tables were arranged as for the Christmas party except that the color scheme was yellow and white. There were large bowls of daffodils, little yellow nut baskets were made from some scraps of tissue paper, and yellow candles in the crystal candlesticks gave an air of completeness to the scene. A corsage bouquet of lilies of the valley and violets was presented to the bride-to-be with words of sincerest appreciation and the very giving of it deepened the spirit of love and good will between parents and teachers. We varied the program this time and had refreshments first. The address was given while we were seated at the tables and was in the form of an after-dinner speech. It was on 'The Art of Noble Living.' While it was a deep and inspiring address, no one would think of classifying it as a 'dry lecture' because of the very happy environment in which it was given.

"I wish you might have been there. You remember that exclusive Nan Culver that used to be in our class, and Cora Duncan, whose father kept a feed stable. Both are members of our club. The first time Cora Duncan came she drank her coffee from her saucer. Of course she doesn't do that now. She dresses better and has developed wonderfully in every way. Nan has a little boy, Billy, who has been quite a problem to her. In the discussions on discipline and management of children she has forgotten her reserve and—why, really she is one of the best 'mixers' we have.

"Whatever the plan may be, whatever the activities you engage in, the real work of the mothers' club is to improve the mothers. They do not realize it and would not care to be told so, but it is true. They must know not only the underlying principles of child development but they must themselves approach in some degree to the highest type of Christian womanhood. In a Chinese proverb we learn, 'Not the cry but the rising of the wild duck impels the flock to follow him in upward flight.' "

Mrs. Story looked at her wrist watch. "Five o'clock!" she exclaimed. "I am afraid I will miss the interurban. Thank you ever so much for giving me this whole afternoon."

"I'm very glad to do so if it is at all helpful to you. I am praying that the time may not be far distant when the church will realize that the really strategic point in bringing in the kingdom of God is work with parents."

The Fountain of Patriotism—A Parable

For young people and older people. For every one who is trying to make his country a better place in which to live.

By Eleanor F. Cole

TWO young men were entering the gates of a mighty city. They were not talking just then. They felt somewhat awed by the bigness and beauty all about them. It was early morning and the sunshine as it streamed down from the neighboring hills was reflected in every dazzling window. It brought out the brilliant hue of the ivy, climbing over the red brick walls of the tall houses. Its rays made a pathway of diamonds across the pool in the park. It seemed to whiten the very streets as they wound about through the various parts of the waking metropolis. And best of all it spread abroad a contagious warmth which went to the very soul of the few folk who were on the highway, for they smiled at one another in friendly greeting as they passed.

"We shall surely find it here," said the younger one. "This is the most beautiful city we have entered. Just see the statues of the great and good men who have done something for their city and their country. These people *must* know the secret of true patriotism. The Fountain of Patriotism *must* be here."

The brother was enthusiastic but not convinced. "It seems impossible that we should have come to our journey's end so soon. Our older brothers wandered for many months before they found the fountain. And yet"—his glance caught the brilliant red and white of the flag—"it may be as you say. We shall know before sundown." And they wandered on.

Now there was an ancient law in that great country which demanded that every youth, before the most important event in his life could occur, should seek and find the Fountain of Patriotism. He must find the fountain and the secret of true patriotism before he could present himself at the great national festival of the land. This was the crowning privilege in a young man's life—to be allowed to sit in counsel with the elders while they discussed the welfare of the people, to be given a task to perform for his country, to have a share in the enthusiasm of other young people who had searched and found. Attendance at this festival meant that the boy had become a man. It was the event to which every boy looked forward. So it was that as the yearning to enjoy this privilege took possession of a boy's soul he would start out on the search for the Fountain of Patriotism.

In search of that temple the two young men had made a thorough tour of the fascinating city. But now everything looked strange. Only the fact that they had not passed through the gates again convinced them that they were still in the same city. What windows there were now, reflected little sunshine. The streets were very narrow and Oh, so cluttered! Food, old papers and rubbish of all sorts were under the feet of the children who swarmed the narrow alleys in their play. Occasionally a flag in an upper window tried to add a bit of color and gayety to the dismal scene, but these were flags which the young men had never seen before. It seemed a long time since they had seen the Stars and Stripes.

They stopped in front of an old man who was reading a news sheet. This also looked very strange to them. They could not read it. "Can you tell us the way to the Fountain of Patriotism?" asked the older one. But the old man shook his head and went on reading.

"He does not understand you. Ask some one else." But they could find no one who understood what they said.

The tragic meaning of it was first sensed by the older brother and he explained it as best he could to the other. "These people cannot help us find the secret of patriotism," he said. "We must go on. You see," and he spoke very slowly, "they do not understand *what—we—mean—by—patriotism.* They do not know how best to show their love for their country. They do not know that *this* is *their* country." And his glance followed a group of dark-eyed boys who might have joined them in the search for the fountain—if only some one had ever told them about it.

* * * * * * * * * * *

The young men had left the city far behind. They had become quite used to hardships; they had made many lonely camps; but still they journeyed on. As they came out on the crest of a hill they saw a long, broad valley below them. It was a smug, contented looking valley. Little groups of houses were scattered up and down at every curve of the broad, swiftly flowing river. Awkward, angular shaped buildings with tall, black chimneys reaching high up into the sky, and looking in the distance like a child's hastily made block houses, were seen here and there near the water. Farther up beyond the villages, the light and dark of the tilled and untilled fields made an irregular checker-board on the opposite hillside. And every village was apparently trying to outshine all the others in displaying the most flags.

But as the young men stood and looked at that valley they were most impressed by a *sound.* They stood perfectly still, turned toward the valley again and listened. Yes, it was music. But such a confused babel of noises! There was a martial air of a band now; now a cheer as if given by hundreds of people; now another band.

By this time they were racing down the hillside. "A holiday!" they cried. "Hear the songs, and the cheering. See, another flag is being raised. Somewhere in this valley we shall find what we are searching for." And on they ran.

They joined the procession in the first village to which they came. Their step quickened again and their eyes grew bright as they felt themselves parts of the throng that swayed now this way, now that with the martial music. They were so busy looking and singing that they had no opportunity to speak to those about them. Enough

that they were there. The crowd surged on and carried them into building after building. The music would stop for a little while, and amid the cheers of the people, old men with grave voices would talk of "devotion to one's country," "loyalty to the flag," "sacrifice for one's fellowmen," "patriotism," "patriotism," "patriotism." How their hearts glowed! These men were patriots indeed. At last the young men became exhausted with the excitement, and hardly knew how the day ended or where they found rest for the night.

The day after the holiday they started out with new courage. There was no music today but many flags were still flying. They passed a schoolhouse, and listening as they passed, they heard,

"I pledge allegiance to my flag,
And to the Republic for which it stands,
One nation, indivisible,
With liberty and justice for all."

The boys caught at the last phrase—"*justice* for *all.*" Was that the secret? Perhaps; now if they could find the fountain.

Just then they came to one of the groups of buildings with the tall chimneys near the river. "That is where some of the people work," said the older brother. "They are a very tiny people."

The brothers looked once, and then again. They gasped. The great factory was filled with children. Yes, the flag was flying over the children; the flag that meant "liberty, and justice, for all." Could it be that these people did not know the secret of patriotism? The young men remembered the holiday. These people surely thought they loved their country. But was it their country they loved? Or something, or somebody else?

* * * * * * * * * * *

As the brothers left the valley a rough, narrow path lay before them. The names of heroes marked the way. Some of the names they recognized—Washington, Lincoln, Livingstone, Brooks, Barton, Shepard, Trudeau, Lindsley, Steiner; others surprised them, for they were names of people in their own village; and many they had never heard before. This path led to a busy, happy country. It was a beautiful country too. Fields, villages, towns and cities, all seemed to be in spotless order.

Here was a grove of pine trees, near a lake on the edge of a village, which had been cleared as a meeting place for the people. They came here to play together, and they came sometimes to listen to those of their number who had traveled far and had strange stories to tell. Through the middle of this city extended a series of great open spaces which they were told the city had made for the children to play in. The most noticeable thing about this country, however, was that *every one* was working, and all were smiling as they worked.

"We love our work," said a friendly man to the boys. "I am trying to make the strongest and most comfortable chairs in the world. That man over there is printing beautiful books for children. That man is a designer of great ships. The man who is driving by is a maker of beautiful gardens which he opens for all of us to enjoy. Those three men talking so earnestly are teachers. And here comes a man who inherited a large amount of this world's goods. He became a doctor and takes care of poor people without any thought of payment. Every one here has some work which he loves."

The boys seemed interested and so he added, "We meet every little while in that hall on top of the hill to talk over our problems and see what shall be done about them."

"We?" asked the boys. "Who do you mean?"

"Oh, everybody," replied their friend. "We're all interested in everybody's problems. We find that we can solve so many more of these troublesome questions by working together."

This was a new idea to the travelers. They began to wish they could stay in this country and have a share in the things that were done to help everybody else. But before they stopped longer here, they must find the fountain.

Up and down the land they went, through towns, cities and villages. They couldn't give up the search and they dared not confess to each other how discouraged they were. Very tired, one night they thought they could go no farther. And their search seemed all in vain, for here they were near the place from which they had started. There was the big hall on top of the hill, and there were the other landmarks.

They had come to a crossroads. On one corner stood a little white building with a tall, white spire pointing upward to the stars. Light streamed from the windows and the door stood open with a welcoming glow flooding the dark roadway. They went in because they wanted to rest and try to plan for the morrow.

Inside, it was very still. There was no talking. The people seemed to be thinking. Only the soft music of the organ came to the visitors over the bowed heads. Near the front of the church hung two silken flags, the Stars and Stripes, and another, a white flag with a red cross on a blue field. Below the flags were great banks of foliage and flowers. Every seat was filled, and to their happy surprise the boys saw the friendly man who had told them so much of this land; and there was the gardener, and the doctor too! Their burden was already lighter. After the meeting they would find their friend and ask his help.

The music had stopped and the people were kneeling while the leader prayed to God, the Father of all. Then the leader read:

"For the whole law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself. . . . Love worketh no ill to his neighbor; love therefore is the fulfillment of the law. . . . And as ye would that men should do to you, do ye also to them likewise."

Then some one sang:

"Love thyself last.
Look near, behold thy duty
To those who walk beside thee down life's road;
Make glad their days
By little acts of beauty,
And help them bear the burden of earth's load."

Now the leader was speaking again. They heard Daniel Webster's name and his saying that *he who is a good Christian is a good citizen.*

The boys could see why the people wanted to come here. These people who were their leaders were telling

them what to do, how to manage the affairs of their land, how to solve the many problems that came up for discussion in the meetings which they had once in a while at the big hall on top of the hill.

Then the boys began to wonder. Had they looked for signs as they came in? They had not seen "Fountain of Patriotism" anywhere.

But now all the people were singing. In an instant, as the light of an electric lamp pierces every corner of a dark room, it was clear to the boys. *It was true.* The boys knew it to be true. They knew it as surely as if they had seen it written on the wall before them. They knew it, because the leaders had said it and the people were living it. *This* was the Fountain of Patriotism. *The church, wherever* it was found throughout the land, was telling the people how best to show their love for their country, how to live together. This was the place where people learned the secret of patriotism.

And the secret? The song that the people were singing will tell you as it told the boys:

"O beautiful for spacious skies,[1]
For amber waves of grain,
For purple mountain majesties
Above the fruited plain!
America! America!
God shed his grace on thee,
And crown thy good with *brotherhood,*
From sea to shining sea!

"O beautiful for pilgrim feet,
Whose stern, impassioned stress
A thoroughfare for freedom beat
Across the wilderness!
America! America!
God mend thine every flaw,
Confirm thy soul in self-control,
Thy liberty in law!

"O beautiful for heroes proved
In liberating strife,
Who more than self their country loved,
And mercy more than life.
America! America!
May God thy gold refine,
Till all success be nobleness,
And every gain divine!

"O beautiful for patriot dream
That sees beyond the years
Thine alabaster cities gleam
Undimmed by human tears!
America! America!
God shed his grace on thee,
And crown thy good with *brotherhood,*
From sea to shining sea!"

[1]By Katharine Lee Bates. Used by permission.

Shall Education Have Its Rightful Place?

(Continued from page 435)

gressmen. We request that no protest be sent either from yourself or your friends until you receive definite word from us. The effectiveness of a protest is in its opportuneness. We will let you know by telegraph or letter.

"Such protests, either from yourself or others, should be based on the dangers which the Smith-Towner Bill involves for public education; the heavy, unwarranted increase which it will mean in public taxes, and the unjust and unequal distribution of those taxes. No reference should be made to the danger which it holds for our Catholic schools, or for any specifically religious interest."

Another later communication from the same source has the following significant paragraph:

"It should further be noted that other measures are now under consideration by the leaders in Congress which may obviate the need of opposition to the Towner Bill. Should the McCormick Bill, e. g., be passed and the Department of Public Welfare be established, the Bureau of Education would simply be transferred from the Department of the Interior to the Department of Public Welfare; it would not be erected into a separate department. In that case, the situation would practically be what it is at present.

"You are therefore requested most earnestly to desist from further protest until developments in Congress either make it clear that opposition on our part is not needed or indicate the line on which such opposition if needed should be conducted."

These communications show the determined opposition of the Catholic Church to the Towner-Sterling Bill, and its acceptance of the bill for a Department of Public Welfare because it defeats the plan for a Department of Education.

WHY is the Catholic church opposed to this movement? A reading of the Towner-Sterling Bill for a Department of Education shows nothing inimical to the educational interests of the Catholic Church. The existing status of the parochial school is not altered and the states are left absolutely in control of their own public-school systems without any Federal interference. The only other explanation of their hostility to this measure is that suggested by the Editor of Zion's Herald, namely, opposition to free public education as inimical to the Roman Catholic Church.

Two questions face us. Is the present administration at Washington going to yield to the domination of the Roman Catholic Church in the face of such a solid wave of public opinion for this educational measure from the friends of the public school? We have shown that the transfer of education to the Department of Public Welfare is an evasion of the issue and a defeat of the wishes of a large body of public school and Protestant Christian educators. The decision rests squarely with Congress and the people will hold it responsible.

The other question is, Is the Protestant Christian Church going to make its voice heard in defense of the public-school system at this critical time? There is no occasion for compromise or room for evasion. The education of our girls and boys and the free public school which is the foundation of our democracy must have the right of way over every other interest in the nation. Let us say so in no uncertain tones.

SIDNEY A. WESTON.

Stunt Night in Council Circle

Summer Camp-Conferences

And What They Do For Young People

THIS article gives an account of some very unique and successful summer conferences which have been conducted under the auspices of the International Sunday School Association for the last seven years. Young people who have gone to these conferences during these years have been conspicuous for their leadership in educational and industrial life. The results of these summer gatherings have justified the purpose of the organization, which was to develop leadership among all young people.—*The Editors.*

By John L. Alexander

"BEFORE I came here, I tried to do things right and to live straight because I believed in the right for the right's sake. Now I go back to do all these things for Jesus' sake."

"It has been difficult for me, with a bent for engineering, to give my life to Christian service. I am glad now to offer myself *as a missionary in sanitary engineering,* possibly in India but anywhere I am needed most."

"These days on this hilltop have been wonderful days of self-discovery to me. I understand now how to be a Christian and to live the Jesus Way of Living."

The above quotations are from short expressions made by two older boys and an older girl—college folks—in the closing service of the Council Circle of the International Camp-Conferences at Lake Geneva, Wisconsin.

The Purpose of the Camp-Conferences

The International Sunday School Association Older Boys' and Older Girls' Camp-Conferences were instituted to discover and train a leadership for religious education among young people. The camps were conceived in the thought of "the youth of a community organized about its churches." The idea inherent in the movement was not the training of folks who might be auxiliary to the church, as is evidenced in a great many organizations, but the discovery and training of a leadership, distinctly of the church herself and at work in the community, creating a church consciousness among young people. The International Camp-Conferences were born in 1914 with the purpose of creating and training a church-school leadership by raising it from the ranks of the young people themselves.

Last year, one hundred and ninety-nine of the campers either at Lake Geneva, Wisconsin, or at Lake Winnipesaukee, New Hampshire, were college men and women. Over twelve hundred campers, since 1914, have matriculated in American colleges and universities for foundational training for some phase of religious education. In the majority of our state universities and larger denominational colleges, there are substantial Lake Geneva and Lake Winnipesaukee Clubs. Already local church, community and state associations are being led by the leadership discovered at the International Camp-Conferences.

Flag Raising and Setting Up Exercises

There are three ways in which the cause of religious education is helped in these camp-conferences: First—a large number of older boys and girls, who attend only for a year or two, carry back the seed of a church-school young people's movement which later on will grow with a little expert direction. Second—the graduates of the camp-conferences (a four summers' course) become the voluntary leaders of the local church and community young people's work. Third—the choicest and most promising of the campers are strengthened and backed in their desire for fundamental college and professional training and become the leaders of young people's work in the local church and city, county and state Sunday School Associations. Scores are being led to the ministry and the directorship of religious education.

The Method of Discovery and Training of Leadership

The fundamental unit of our young people's work in the churches is the organized Bible class. The Sunday School Association promotes the organization of these classes under denominational standards and invites representatives of these classes as delegates to city and county young people's conferences of a day, two days or a week-end in duration. The most promising of these delegates are recognized and recommended by the city or county leaders as possible delegates to the state young people's conference. From the state young people's conference delegates and the city and county young people officers, the state association chooses its quota for the International Older Boys' and Older Girls' Camp-Conferences. The only exception to this rule is where a choice older boy or girl is specially recommended to the state office and measures up to the standard requirements.

The International Camp-Conferences are continental in their scope. Campers come from Canada and all parts of the United States. Because of this, each state is limited to a quota of delegates, the total of campers at any one session of the camp being two hundred and fifty with a leadership of approximately sixty outstanding young

Lake Geneva '20 Boys' Aquatic Meet

people's workers. Thus, the personnel of the Camp-Conferences is "hand-picked" on the basis of training for leadership.

The Camp-Conference organization is exceedingly simple. It consists of an administrative staff—a director and seven associates, a faculty of twenty-two and a group leadership staff of one leader for every six campers. Daily staff-leaders' meetings are held for conference.

The campers themselves are divided into tribes—the Crowfeet, Navajoes, Susquehannas, Dakotas, Blackfeet and Iroquois—with their own elected chiefs for the purposes of self-government and competition in camp activity.

The mornings and afternoons of each camp day are devoted to study classes in leadership training. The courses of study are of two kinds: classroom and laboratory. The balance between these is carefully maintained and the instruction breathes the spirit of work and play. The assembly periods, the hillside vespers and table and tent worship make ample provision for the devotional element. The evenings are replete with social activity. The four-years' course covers the work of religious education among young people and is based on practical participation in the home school. The Camp-Conference diploma is accepted for entrance to the International Association Training School.

The curriculum covers the Bible, psychology, pedagogy, organization, administration, leadership training and "expressional activities." The four-year course of twenty-four ten-hour units follows:

Hour	First Year	Second Year	Third Year	Fourth Year
8.30	Old Testament	Woodcraft	The Adolescent	Leadership
9.30	Organized Class	New Testament	The Church School	Program Building
10.20	Assembly	Assembly	Assembly	Assembly
11.00	Fourfold Life	How to Teach	Teachings of Jesus	Adolescent Worship
12.00	Aquatics Playground games	Organized Dept.	Graded Lessons	The Master Teacher
1.00	Dinner	Dinner	Dinner	Dinner
2.30	Class Activities	Boating and canoeing	Camper Craft	Camp Administration
3.20	Aquatics and Playground	Playground	Playground	Playground
4.00	Swimming	Swimming	Swimming	Swimming
5.30	Supper	Supper	Supper	Supper
7.00	Hillside vespers	Hillside vespers	Hillside vespers	Hillside vespers
8.00	Social Activities	Social activities	Social activities	Social activities
9.30	Tent devotions Lights out	Tent devotions Lights out	Tent devotions Lights out	Tent devotions Lights out

Playground Instruction — Archery

Lake Geneva '20 Girls' Playground Games

The camp is not for recreation but for training. However, the camp-day is one long round of enjoyment. While each activity is engaged in for its training values, the sport and fun of out-door life and rivalry is in it all and the woods and waters are a constant allurement. The unique, social "nights' doings" are the constant surprise and delight of the camper.

The Camp-Conference Leadership

The Camp is under the direction of the Young People's Superintendent of the International Sunday School Association and his Associates. The faculty is composed of college men and women, many of whom are professional educators, chosen for their skill in the subject taught and their capacity for camp-comradeship. The group leaders, one to each six campers, are personally chosen by the Director of the Camp from first-hand knowledge.

The Camp-Conferences Are Exclusive

The Camp-Conferences are not advertised. They have grown gradually from eighty-six in 1914 to six hundred and fifty-six last summer. The state quotas for 1921 were over-reached by twenty-five per cent on April first. The Camp-Conferences are part of a quiet, steady movement to create and man a church young people's program and their strength is in their quality of hand-picked delegates.

The Camp is based on the Fourfold or Jesus Way of Living. It employs the questionnaire and prescription method of interim activity, so that the student is continuously at work in leadership training between camps.

To advertise would spoil this well-determined plan. Information concerning the Camp-Conferences can be obtained from the office of any State Sunday School Association.

The dates of this year's Camp-Conferences are: Lake Geneva, Wisconsin, Boys—June

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Near East Relief Reports
to the Congress of the United States of America
For the Year 1920

ACCORDING to the annual report filed with Congress by Near East Relief in April, $14,596,336.89 is the amount of money accounted for as receipts and disbursements during the year of 1920. The total cash receipts and disbursements since the organization of the committee amount to $46,482,924.48, while the addition of flour, merchandise and items other than cash brings the total valuation of the relief administered through this organization to more than $60,000,000.

The field of operations of the Near East Relief covers European Turkey (Thrace), Anatolia, Armenia, Cilicia, Kurdistan, Syria, Palestine, Mesopotamia, Persia, and Transcaucasia. While relief is given impartially to all needy without distinction of race or religion, the greater part of the work has been carried on among the Armenians, Greeks, Nestorians, Syrians, and Assyrians, largely Christian, of whom 561,970 were furnished food during a large part of 1920. Three hundred thousand garments comprising over one million five hundred thousand pounds of clothing and shoes were distributed to refugees.

One of the Children Who Were Saved

During the year certain grossly false or misleading reports concerning American relief work in the Near East have been circulated through the American press. Those who started the reports have now recognized their fallacy or unrepresentative character and have expressed their deep regret that wrong impressions have been given in America. In regard to the business methods and efficiency of the organization, Admiral Mark L. Bristol, United States High Commissioner to Turkey, is quoted: "I have been very closely associated with the work of the Near East Relief Committee for about twenty-two months. On the whole, the work of this relief committee has been such that America should be proud of this great humane effort. The Near East Relief here in Constantinople is run more like a business organization than any relief organization with which I have ever come in contact."

As to the accomplishments of the organization, the report of Mr. Charles V. Vickrey, General Secretary of the Near East Relief, shows 711 American and Canadian relief workers, including physicians, surgeons, nurses, mechanics, industrial experts, engineers, agriculturists, teachers, administrators, orphanage experts, supply, transportation and general relief workers employed on little more than a volunteer basis, while 87,291 native workers have been used by the Near East Relief organization. According to the report, 63 hospitals, with 6,522 beds, 128 clinics, 11 rescue homes, 229 orphanages accommodating 54,600 children in orphanages and 56,039 children outside orphanages, have been maintained by the Near East relief.

At the present time the Committee has 270 American or Canadian workers overseas, exclusive of approximately an equal number of other American workers related to various educational or welfare enterprises in the Near East, but cooperating in relief work, without salary from relief funds.

Regarding the political situation it is well known that the war has not ceased in the Near East. Peace has not been established. Both from a political and from a military viewpoint conditions are probably worse in the Near East today than they were preceding the Armistice. Repeated massacres and deportations have occurred during the past year. Several thousand thus met death in Marash and Hadjin exclusive of smaller outbreaks in other places. The result is that the winter months bring an ever increasing number of refugees fleeing for safety to the centers occupied by the relief workers.

The recent successes of the Bolshevists in Russian Armenia have affected the relief work in only a relatively small area. The major portion of the relief operations have always been within the former Ottoman Empire rather than in Russia. Moreover, before the advance of the Bolshevists a considerable portion of the orphanage work even in the former Russian Armenia was outside the Bolshevist area. It is a notable fact that according to latest reports none of the relief supplies have been commandeered by any of the military forces whether Bolshe-

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Makers of the Flag

THIS morning, as I passed into the Land Office, The Flag dropped me a most cordial salutation, and from its rippling folds I heard it say: "Good morning, Mr. Flag Maker."

"I beg your pardon, Old Glory," I said, "aren't you mistaken? I am not the President of the United States, nor a member of Congress, nor even a general in the army, I am only a Government clerk."

"I greet you again, Mr. Flag Maker," replied the gay voice, "I know you well. You are the man who worked in the swelter of yesterday straightening out the tangle of that farmer's homestead in Idaho, or perhaps you found the mistake in that Indian contract in Oklahoma, or helped to clear that patent for the hopeful inventor in New York, or pushed the opening of that new ditch in Colorado, or made that mine in Illinois more safe, or brought relief to the old soldier in Wyoming. No matter; whichever one of these beneficent individuals you may happen to be, I give you greeting, Mr. Flag Maker."

I was about to pass on, when the Flag stopped me with these words:

"Yesterday the President spoke a word that made happier the future of ten million peons in Mexico; but that act looms no larger on the flag than the struggle which the boy in Georgia is making to win the Corn Club prize this summer.

"Yesterday the Congress spoke a word which will open the door of Alaska; but a mother in Michigan worked from sunrise until far into the night to give her boy an education. She, too, is making the flag.

"Yesterday we made a new law to prevent financial panics, and yesterday, maybe, a school teacher in Ohio taught his first letters to a boy who will one day write a song that will give cheer to the millions of our race. We are all making the flag."

"But," I said impatiently, "these people were only working!"

Then came a great shout from The Flag:

"The work that we do is the making of the flag.

"I am not the flag; not at all. I am but its shadow.

"I am whatever you make me, nothing more.

"I am your belief in yourself, your dream of what a people may become.

"I live a changing life, a life of moods and passions, of heart breaks and tired muscles.

"Sometimes I am strong with pride, when men do an honest work, fitting the rails together truly.

"Sometimes I droop, for then purpose has gone from me, and cynically I play the coward.

"Sometimes I am loud, garish, and full of that ego that blasts judgment.

"But always, I am all that you hope to be, and have the courage to try for.

"I am song and fear, struggle and panic, and ennobling hope.

"I am the day's work of the weakest man, and the largest dream of the most daring.

"I am the Constitution and the courts, statutes and the statute makers, soldier and dreadnaught, drayman and street sweep, cook, counselor, and clerk.

"I am the battle of yesterday and the mistake of tomorrow.

"I am the mystery of the men who do without knowing why.

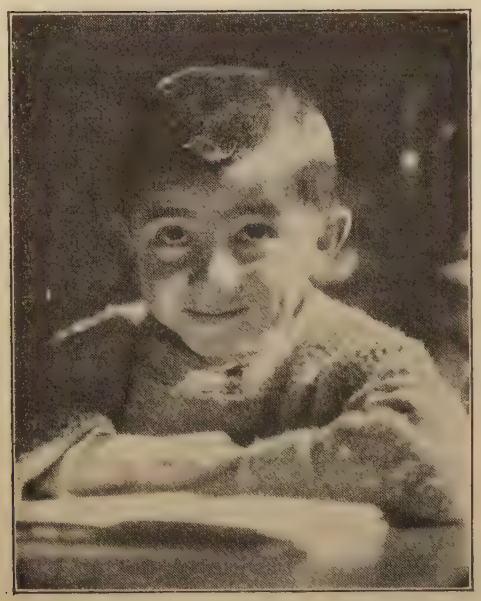
"I am the clutch of an idea and the reasoned purpose of resolution.

"I am no more than what you believe me to be and I am all that you believe I can be.

"I am what you make me, nothing more.

"I swing before your eyes as a bright gleam of color, a symbol of yourself, the pictured suggestion of that big thing which makes this nation. My stars and my stripes are your dream and your labors. They are bright with cheer, brilliant with courage, firm with faith, because you have made them so out of your hearts. For you are the makers of the flag and it is well that you glory in the making."

FRANKLIN K. LANE.



Boy in School, Charvieu, France

Religious Education in Belgium

By
Henri Anet

Orphan Child in Methodist Home School, Scully, France

THERE are villages in Flanders where seventy-five per cent of the population are illiterate. The last census gives the entire population of Belgium as being thirty-five per cent illiterate. The real truth is even worse than this official statement. The clerical party in Parliament so stubbornly fought any modern educational methods for so many years that it will take years for Belgium to arrive at the place where she should be today. It was only in October, 1919, that a law was passed compelling children between the ages of six and twelve years to attend school.

If the clerical party had thus been able to yield so much power in the realm of general education, what is to be expected for the religious education of our children! In many of the villages and small towns of the Flemish provinces and the Walloon agricultural sections the Primary State Schools have gradually been abolished in order to make way for the Nuns' Schools where religious teaching consists in litanies and a few Bible and Saints stories learned by heart. In the Jesuit Schools for the better class of young people, general instruction is very good, but religious teaching is simply a cold and logical explanation of the church dogmas —which are naturally accepted without any discussion whatsoever.

The great teachings of the Bible are practically unknown to the great mass of the people, intellectual and illiterate alike, for the Bible is very nearly a forbidden book. The clergy forbid their constituency from studying its pages. While giving a series of lectures on the New Testament at Brussels University, Count Goblet d'Alviella asked his distinguished audience of lawyers, doctors and scientists how many of them had read the epistles of St. Paul; only three men in the entire audience raised their hands. Religious education in Belgium, therefore, finds its first serious obstacle in the belief that the Bible is a book to be admired—but from a long distance.

More than half the population of Belgium is outside the Roman Catholic Church. Thousands pride themselves on being "free-thinkers" and "scientists." Breaking with the Catholic organization they have renounced Christianity and religion altogether. They have put their entire faith in science and have developed a system of technical and scientific education in the larger cities and many of the industrial centers. God and morality have nothing to do with their teaching. Last year the Socialist Minister of Public Education declared that there was no place for the History of Religion in the State universities, inasmuch as this subject could not be classed among the sciences.

The need for a simple but fervent religious teaching is self-evident. Our children are growing up in ignorance of the great truths that would mean so much to their own lives as well as to the future welfare of our little country. Once upon a time we did have primary schools where religion was taught, but with the clericals in power, even these schools have long since been wiped out. And now one of our greatest desires is for the reorganization of these primary and secondary schools where the Bible can have a place in the curriculum and where the name of God can be mentioned without causing blasphemy.

A few days ago I was walking along one of the most crowded streets in the slums section of Brussels. Over the door of a Municipal Primary School I saw a statue of Marnix de Ste. Aldegonde, the great patriot and Reformer of the sixteenth century, and in his hands an open book. I wonder how many knew that the sculptor was thinking of the Bible when he placed this book in the hands of this great man. And I wondered when this book, or its spirit, might descend from the hands of the statue into the hands of our living teachers, our parents and homes.

Our Protestant Sunday schools in Belgium are meant to meet the needs of the children from four to fifteen years of age. The young people attend the pastor's Catechism class, where a systematic explanation of the Christian doctrine is given with the aim of bringing the young people to a decision for Christ. We lay unusual emphasis on the importance of religious instruction that will be the means of forming strong and virile Christian character, and which prepares our young men and women to hold fast to their faith in the midst of the multitude of temptations on every hand. As a general rule much interest is manifested in these classes and the students are apt in making preparation beforehand and in taking notes during the class session.

For the children outside our Protestant churches, we have "missionary Sunday schools." These are really not Sunday schools at all, for they are generally held on week-days or on the weekly half-holiday, Thursday afternoon. Sometimes they meet in a church building, but more often in the plain kitchen of a collier's cottage where rent is free. A crowd of poor children gather together, attracted chiefly by the singing of hymns. The Belgians are keen musicians and the children learn hymns very easily. The songs they are familiar with are often so stupid that they are immediately carried away by the excellent Sunday-school hymns which we furnish. They take these hymns with biblical leaflets into their homes and the conversion of many parents may be traced to the ministry of these small singers and volunteer colporteurs!

The Christmas celebration, with trees, singing, recitations, presents and gospel addresses, is the great attraction of the year, not only for the pupils, but for

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Some Results of the World's Sunday School Convention

By Horace E. Coleman

"WITHOUT a doubt I think the World's Sunday School Convention was the biggest thing of a Christian sort that we have ever had in Japan. I liked the whole spirit of the gathering, and it was most tactfully and beautifully conducted throughout. Its influence upon Japan has already been tremendous, and I am convinced that this influence will continue to grow for a long time to come, and that the final results of the Convention will be very far-reaching." This is an extract from a letter received from Dr. Fulton, the Secretary of Federated Missions.

This is characteristic of the opinions concerning the Convention that have been expressed to me. Dr. H. W. Myers of Kobe also writes, "Hundreds of pastors and workers have been given a new vision of world-wide Christianity which cannot help giving them new zest in their work in discouraging surroundings. The Christian Church in Japan as a whole has been given a new vision of the importance of working for the children of Japan." It was not only the Convention itself that made an impression upon Japan through the hundreds of delegates that attended. The extension meetings in Tokyo numbered fifty-one and were attended by about 35,000 people. Three of the largest of these meetings were planned by the City Department of Education.

Besides these meetings, forty-four thousand people attended the Exhibit in the City "Y" Gymnasium. Outside of the city 186 meetings were held in seventy places in different parts of the country with an attendance of 73,000. These figures will give some indication of the extent to which the Sunday-school message was carried to the people of Japan. This is not all, however, for the secular newspaper press and magazines have given wide publicity to the Convention and the Sunday-school message. One missionary writes, "All over the country even the most obscure country newspapers have given unlimited space to the description of the Christian ideals and aims, and the influence of this is enormous."

The coming of these hundreds of Sunday-school people from the four corners of the earth and the very success of the Convention has placed upon our workers in Japan a very great responsibility. The expectations of the Japanese people have been raised to a high point where they will look for real results from the work of our Sunday schools. For a few years past there has been a growing appreciation on the part of Japanese educational leaders of the need of religious education to supplement that given in public institutions. They have been led now to look to the Sunday school as an agency through which a great deal may be done. The question that faces our Sunday-school workers today, therefore, is "What are we going to do to meet this expectation and to take advantage of these waves of popularity that are rolling in our direction?"

We cannot be too thankful for the extraordinary expressions of interest and sympathy that were shown to the Convention by the members of the Imperial Household, and this again should be another powerful stimulus to urge us on to make the greatest possible effort to give the message of Christ to the children and youth of this present generation. No one now need be ashamed to be connected with the Sunday-school movement, and no one need be ashamed to give to it since the Emperor himself has given.

In response to this urgent responsibility the Board of Directors of the National Sunday School Association at a meeting soon after the Convention made out the following "proposed policy."[1]

1. Strengthen the National Sunday School organization.
2. Develop and strengthen Branch Associations.
   Develop departments in Branch Associations, Teacher Training, Young People's, etc.
3. Hold district Conventions in all sections of the country, 10 in 2 years.
4. Complete new graded lessons system as soon as possible.
5. Hold Institutes in various parts of the country.
6. Develop Sunday-school literature, including Sunday School Magazine.
7. Promote standards in local schools.
8. Develop standards for Branch Associations.
9. Add new Secretaries to Association force.
   Elementary—(one Japanese woman).
   Adult and Teacher Training—(one Japanese man).
10. Work for money for Sunday-school building in Tokyo. (150,000 yen to be raised in Japan.)
11. Promote Teacher Training Schools in large cities.
12. Afternoon meetings for teachers, and evening lecture meetings in as many cities as possible.
13. Create departments for loan and sale of films and stereopticon slides, illustrated hymns, religious art, etc.
14. Through Music Department to promote chorus work and music.
15. Child Welfare. Make use of Child Welfare posters.
    Make Japanese posters, stereopticon slides of same and loan for exhibits.
16. Develop sales department for Sunday-school books and supplies.
17. Develop circulating library and exhibit of Sunday-school materials.

[1] This policy will be supplemented by certain activities of the Secretaries of the World's Sunday School Association in cooperation with the above Association.

One of the most important developments proposed is the adding to the National Association Secretarial force one Japanese woman specialist for the elementary grades, and also one Japanese man for the Adult Department and Teacher Training. The Directors are now looking for suitable persons to fill these most important positions. Another important step will be to endeavor to strengthen and to work through as much as possible the Branch Sunday School Associations. The number of our Branch Associations, largely due to the urge of the Convention, has increased to one hundred, and we hope in a short time to be able to reach every local school in the country through the Branch Associations or by direct touch with the central organization. The preparation for the Convention has shown very clearly the large working possibilities of these Branch Associations. It is largely due to them that 65,000 *yen* was raised by our Christian Committee towards the Convention Fund. This is a sum far larger than the highest expectations of our workers up to the time of the Convention.

We feel it is important now to hold district Conventions or local Institutes in as nearly every part of the country as possible during the next two years. Besides these, our World's Association is taking special responsibility for promoting the Summer Training School at Karuizawa and five-day Institutes both in the Hokkaido and Kyushu. Through such plans, at least one or more teachers from almost every individual school in Japan should receive some practical help.

The big item, it will be noticed, is the endeavor to raise money for a Sunday-school building in Tokyo. It is most fortunate that 50,000 *yen* are available from Convention funds that were left over for this building project. Already steps have been taken to buy a lot in a very desirable location in Kanda, and the Board of Directors at their January meeting decided to call Mr. Murakami, who has been one of our special Convention Secretaries (formerly General Secretary of the Y. M. C. A. in Kyoto), to be a special Building Fund Secretary. I am just now having a small pamphlet printed concerning the purposed building and showing plans of what we feel is necessary. This pamphlet will be sent to our New York office, and be distributed from there in their endeavor to raise $75,000 for this fund. The main features of the Sunday-school building in providing for our Sunday-school work will be a small lecture hall, two class rooms, a large exhibit room, and offices, making ample provision for a number of departmental secretaries whom it is hoped we

may add to the force in the next few years.

In accordance with this proposed policy the Board of Directors of the National Association recently made out a new budget amounting to about 13,000 *yen* per year. This is more than three times the amount of the budget in operation to the time of the Convention. The Japanese delegates at the financial meeting of the Convention subscribed about 6,000 *yen* per year to the World's Association, and it is proposed to turn this amount into the work in Japan through the National Association. At that same financial meeting the foreign delegates present (almost all of whom were missionaries) subscribed almost 2,500 *yen* per year. This amount came from only 125 people, and the response was so spontaneous and generous that it was thought that other foreigners in Japan might be glad to have a share in this movement. For this reason, a circular letter has been mailed to missionaries and other foreigners in Japan presenting the plans of the World's Sunday School Association for Japan. It was not intended to unduly urge or to embarrass any one who cannot give.

To supplement the work of the National Association and at the same time work in close cooperation with them we feel that the Secretary of the World's Association in cooperation with the Sunday School Committee of the Conference of Federated Missions can take special responsibility for promoting the Summer Training School at Karuizawa and for promoting special institutes in Hokkaido and Kyushu. We hope also to take some special responsibility for developing the Young People's Department, and to organize a school for Sunday-school specialists in Tokyo. There is wide scope also to help in the development of literature in which the Christian Literature Society is most heartily cooperating with us.

Plans are on foot for the holding of the Summer School in Karuizawa again this year. Plans have been drawn for a lecture room and four dormitories, the latter to accommodate two hundred people, to provide the necessary equipment for the Training School. These are being printed in a pamphlet to send to the States for the purpose of raising money for this Summer School equipment. Our General Secretary, Dr. Frank L. Brown, has given his hearty approval to these plans, and has assured us that he will do all in his power to get money both for the equipment and for the minimum budget that was proposed at the time of the Convention.

The Convention report lecture tour that is now being made to cover seventy cities of Japan is meeting with a hearty welcome and a cordial response to our enlarged plans. Let us pray, therefore, that our organizations may not only be perfected and the building equipment provided, but that our Sunday-school workers may be given spiritual vision as well as enthusiasm for carrying into effect the largest possible plans for reaching the children and the youth of Japan for Christ.

Committee on Education of the Sunday School Council and the International Sunday School Association Organizes

Statement of Executive Committee

THE Committee on Education met in Buffalo, New York, April 26, 27 and 28, 1921, upon call of Dr. Sidney A. Weston, who had been designated convener. Of the sixty persons nominated on the committee all but two had indicated their ability to serve. Thirty-five of this number found it possible to attend the first meeting.

With great care and thoughtful deliberation the committee defined its general purposes and formulated the following tentative outline of its major tasks:

I. *Principles and Policies*
II. *Research, Measurements and Statistics*
III. *Materials and Methods of Instruction*
IV. *Organization and Administrative Agencies*
V. *Leadership Training*

Upon the basis of this division of the field of its activities, the following committee organization was effected:

Section No. I. *Principles and Policies*, Professor Luther A. Weigle, Chairman.

Section No. II. *Research, Measurements and Statistics*, Dr. W. W. Charters, Chairman.

The committees of this section were organized as follows:

1. *Efficiency tests and programs for adolescent boys and girls.*

2. *Committee on the formation of a national information test and an index number for the efficiency of Sunday schools.*

3. *Committee on plans to make available the survey material of the Department of Religious Education of the Interchurch World Movement.*

Section No. III. *Materials and Methods of Instruction*, Dr. W. E. Raffety, Chairman.

1. *Committee concerned with various courses used by the agencies of religious education.*
   A. Courses for Sunday schools and local church groups
   B. Courses for vacation and week-day groups
   C. Moral and religious instruction in the public school
   D. Courses for school and college credit
   E. Courses for training schools
   F. Courses for religious education in colleges

2. *Committee on evaluation of these courses.*
   A. Objectives and values
   B. Content and types of material
   C. Method
   D. Adaptation to grade

Section No. IV. *Organization and Administrative Agencies*, Wade C. Barclay, Chairman.

This section was organized into committees to deal with the following subjects:

1. Formulation of the statement of principles of organization of national, state, county and local church agencies of religious education.

2. Form of organization for week-day religious schools and church vacation schools.

3. Correlation of agencies of religious education as regards organization and administration.

4. Plan of organization for the development of Christian citizenship and special racial groups.

Section No. V. *Leadership Training*, John W. Shackford, Chairman.

Committees were appointed to deal with the following problems:

1. Courses for religious education in colleges
2. Standard workers' training courses
3. Credits and their certification
4. Preliminary or simpler courses in teacher training
5. Training schools and associational development

The following were elected as general officers of the Committee:

Chairman—Walter S. Athearn, Director of School of Religious Education and Social Service, Boston University.

Vice-Chairman—F. C. Eiselen, Professor of Old Testament Theology, Garrett Biblical Institute.

Secretary—George Platt Knox, Superintendent of Education, International Sunday School Association.

Treasurer—Rufus W. Miller, Secretary Publication and Sunday School Board of the Reformed Church.

Following the organization of the committee, there were transmitted to the appropriate standing committees the documents and statements of problems and unfinished work of the various sub-committees of the Educational Extension Section of the Sunday School Council of Evangelical Denominations and the Committee on Education of the International Sunday School Association. With this material in hand, the various committees undertook to accomplish the following objectives at the Buffalo meeting:

1. To solve certain pressing problems which had arisen in the interpretation of current policies of the International Sunday School Association.

2. To release for wider discussion certain tentative reports which had had previous discussion, either in the Sunday School Council or in the Committee on Education of the International Sunday School Association.

3. To outline the general problems which should be considered by the committee and indicate those problems which should have early consideration.

4. To organize the standing committees and to form plans for *ad interim* procedure.

At the time of adjournment, the standing committees had made commendable progress in all of these objectives. This is especially true of objectives three and four, relative to their preparations for future serious work on the important problems assigned to them. The *ad interim* study of these cooperating committees will crystallize in the findings of the general committee at its next meeting, which has been called to meet in Chicago, Illinois, December eighth, ninth and tenth, 1921.

The Executive Committee is of the opinion that most gratifying progress has been made towards the realizing of the high and important ends for which the committee was created.

Respectfully submitted,

JOHN L. ALEXANDER
W. S. ATHEARN
WADE C. BARCLAY
W. W. CHARTERS
F. C. EISELEN
GEORGE PLATT KNOX
RUFUS W. MILLER
W. E. RAFFETY
J. C. ROBERTSON
JOHN W. SHACKFORD
LUTHER A. WEIGLE

Roster of Committee on Education

Alexander, W. W.

Alexander, John L.,
Superintendent Young People's Division, International Sunday School Association, 1516 Mallers Building, Chicago, Ill.

Armentrout, J. S.,
Director of Teacher Training and Organized Classes, Presbyterian Board of Publication and Sabbath School Work, Witherspoon Bldg., Philadelphia, Pa.

Athearn, Walter S.,
Director, School of Religious Education and Social Service, Boston University, Boston, Mass.

Baker, Miss Edna D.,
Chicago Kindergarten School, Chicago, Ill.

Bagley, W. C.,
Professor of Education, Teachers College, Columbia University, New York, N. Y.

Barclay, Wade C.,
Associate Editor, Teachers' Publications, Methodist Episcopal Church, 420 Plum Street, Cincinnati, Ohio.

Baldwin, Mrs. Maud J.,
Superintendent, Children's Division, International Sunday School Association, 1516 Mallers Building, Chicago, Ill.

Beard, Miss Edna,
Superintendent, Children's Division, Missouri State Sunday School Association, 715 Fullerton Building, St. Louis, Mo.

Best, E. R.

Bower, W. C.,
Professor of Religious Education, Transylvania College, Lexington, Ky.

Bradner, Lester,
Secretary, Dept. of Religious Education, Protestant Episcopal Church, 289 Fourth Avenue, New York, N. Y.

Brown, Arlo A.,
Secretary, Teacher Training Dept., Methodist Board of Sunday Schools, 58 East Washington Street, Chicago, Ill.

Brown, Frank L., Secretary, World Sunday School Association, 1 Madison Avenue, New York, N. Y.

Chalmers, W. E.,
Educational Secretary, Board of Publication of the Northern Baptist Convention, 1701 Chestnut Street, Philadelphia, Pa.

Charters, W. W.,
Professor of Educational Research, Carnegie Institute of Technology, Pittsburgh, Pa.

Clippinger, W. G.,
President of Otterbein University, Westerville, Ohio.

Danielson, Miss Frances,
Beginners and Primary Department Editor, Congregational Publishing Society, Danielson, Connecticut.

Darsie, Charles,
Superintendent, Young People's Division, Department of Religious Education, United Christian Missionary Society, St. Louis, Mo.

Eiselen, F. C.,
Garrett Biblical Institute, Evanston, Ill.

Engle, J. H.,
General Secretary, Kansas Sunday School Association, 631 Jackson Street, Topeka, Kan.

Fares, Samuel B.,
General Secretary, Philadelphia Sunday School Association, 1511 Arch Street, Philadelphia, Pa.

Ferguson, Miss Bonita,
Superintendent Young People's Division, Kansas Sunday School Association, 631 Jackson Street, Topeka, Kan.

Fergusson, E. Morris,
General Secretary, Massachusetts Sunday School Association, 845 Tremont Building, Boston, Mass.

Gates, Herbert W.,
Missionary Education Secretary, Congregational Education Society, 14 Beacon Street, Boston, Mass.

Giles, J. T.,
High School Inspector, State Department of Education, State House, Madison, Wis.

Glass, Gilbert,
Superintendent Sunday School and Young People's Work, Presbyterian, U. S., Richmond, Va.

Gogin, Miss Mabel,
Girls' Work Secretary, Y. W. C. A., 600 Lexington Avenue, New York, N. Y.

Hall, William R.,
Secretary, Young People's Work, Presbyterian Board of Publication, Witherspoon Building, Philadelphia, Pa.

Halpenny, E. W.,
Superintendent Adult Division, International Sunday School Association, 1516 Mallers Building, Chicago, Ill.

Hanson, W. L.,
Specialist in Educational Statistics, 509 West 121st Street, New York, N. Y.

Hopkins, Robert M.,
Superintendent of Department of Religious Education, United Christian Missionary Society, St. Louis, Mo.

Kennedy, Miss Minnie E.,
Director of Elementary Work, Methodist Episcopal Church, South, 810 Broadway, Nashville, Tenn.

Knox, George Platt,
Superintendent of Education, International Sunday School Association, 1516 Mallers Building, Chicago, Ill.

Langford, Fred,
Professor of Religious Education, Victoria College, Toronto, Canada.

Lewis, Miss Hazel,
Superintendent of Children's Division, Department of Religious Education, United Christian Missionary Society, St. Louis, Mo.

Loveland, Gilbert,
Secretary of Missionary Education, Methodist Board of Sunday Schools, 58 East Washington Street, Chicago, Ill.

Marcum, J. R.,
Attorney, Huntington, W. Va.

Mayer, Theodore,
General Secretary, Board of Sunday Schools, Evangelical Synod of North America, 1716 Chouteau Avenue, St. Louis, Mo.

Miller, Rufus W.,
Secretary and Editor, Publication and Sunday School Board of the Reformed Church, corner Fifteenth and Race Streets, Philadelphia, Pa.

Munkres, Miss Alberta,
Professor of Education, School of Religious Education and Social Service, Boston University, Boston, Mass.

Raffety, W. E.,
Editor in Chief, Baptist Board of Publication, Northern Baptist Convention, 1701 Chestnut Street, Philadelphia, Pa.

Richardson, Norman E.,
Professor of Religious Education, Northwestern University, Evanston, Ill.

Robertson, J. C.,
General Secretary, Presbyterian Board of Publication, Church and Gerrard Streets, Toronto, Ontario.

Robinson, Harold McAfee,
Secretary, Presbyterian Board of Publication and Sabbath School Work, Witherspoon Building, Philadelphia, Pa.

Robbins, Raymond,
Specialist in Social and Industrial Relationships, 1437 West Ohio Street, Chicago, Ill.

Rugg, Harold O.,
Professor of Educational Research, Lincoln School of Teachers' College, 646 Park Avenue, New York, N. Y.

Settle, Myron C.,
Secretary, Kansas City Sunday School Association, Y. M. C. A. Building, Kansas City, Mo.

Shackford, John W.,
Superintendent of Teacher Training, Methodist Episcopal Church, South, 810 Broadway, Nashville, Tenn.

Somerndyke, J. M.,
Superintendent of Sabbath School Missions, Presbyterian Board of Publication and Sabbath School Work, Witherspoon Building, Philadelphia, Pa.

Thompson, James V.,
Superintendent of Young People's Work, Board of Sunday Schools of Methodist Church, 58 East Washington Street, Chicago, Ill.

Webb, George T.,
Secretary of Sunday School Council, 99 Dundas Street, Toronto, Canada.

Weigle, Luther A.,
Professor of Education, Yale University, 142 Cold Spring Street, New Haven, Conn.

Weston, Sidney A.,
Editor of Educational Publications, Congregational Publishing Society, 14 Beacon Street, Boston, Mass.

Withers, John W.,
Dean of School of Pedagogy, New York University, New York, N. Y.

Yocum, A. Duncan,
Professor of Educational Research, University of Pennsylvania, Philadelphia, Pa.

Ziegler, Miss Olive.

The World of Self and Society

By
Benjamin S. Winchester

THEY were standing on the steps of Marquand Hall at Northfield, the father and his thirteen-year-old daughter, looking out across the campus where the little lake lay sparkling in the light of the setting sun. They had come up to the summer school, the father to teach on its faculty, the daughter to enjoy the outing. It was at the close of the first day, and supper being over little knots of teachers and students were standing about, discussing in semi-professional jargon the experiences of the classroom. "Well, Ethel, how do you like it?" asked the father. "Pretty well," was the reply. "Only," she added shyly, "I feel so *funny* up here."

"Funny? How funny?" her father queried.

"Why, you see, everybody here is talking about 'children' and 'adults' and all that, and I don't know whether I'm a 'child' or an 'adult.'" Her experience that day had revealed to the little maiden that people are classified on the basis of age into two great groups and for the first time the question was raised in her own mind, "To which of these groups do *I* belong?" No wonder she "felt funny," for it was a perplexing question. She was just on the border line, beginning—to use Professor Pratt's phrase—"to grow out of thinghood into selfhood."

The Transition from Childhood to Youth

It is tremendously disconcerting when one first discovers that this outer world which one has been exploring so assiduously for the first dozen years of life is not the final fact; that even those things which one has come to take for granted may take on a quite different complexion when viewed from a different angle. There has been nothing in one's experience heretofore to prepare him for this change. There have been transitions, but they have been simply the expansion of what already had grown somewhat familiar. Horizons have lifted, but they have simply become the more inclusive, as when one climbs a mountain and views the landscape from a higher vantage-point. But now it is a different world not because of any change outside, but because of a change within. "The youth has now for the first time become a complete person, and as he himself has changed, all the world has changed to him," says Professor Pratt.[2] This is descriptive of the end of the process rather than its beginning. In between there is a period of unrest, of discomfort, of "storm and stress" most trying, both to the individual who is passing through it and to those about him.

The significance and violence of the transition from childhood into youth have become increasingly appreciated by scholars in recent years, as is evident from the terms employed to describe the change: "awakening," "new birth," "conversion," are all pregnant expressions, suggesting how difficult it is to designate briefly and at the same time accurately the nature of the process, while any attempt merely to catalogue the symptoms results in a bewildering array of descriptive adjectives: awkward, shy, secretive, sentimental, silly, critical, gregarious, impulsive, inconsistent, idealistic, morbid, suspicious, aspiring, despondent, emotional, and many others. To the other members of their families these youths become irritating or a source of annoyance, objects of amusement or amazement, as the case may be. Tired parents wonder "what has got into that boy or girl," and the young people themselves confide in their intimates the secret that "mother doesn't understand me."

Involves a Reorganization of the Inner Life

All these phenomena are symptoms of an inner unrest, indications of the need of an adjustment far more thoroughgoing and fundamental than any hitherto required in the course of the child's previous development. Those which have taken place before have been, for the most part, adaptations of the organism to surface changes, and while they have involved mental changes these have been largely of the nature of expansions or extensions of processes already begun. But the changes which are now called for are no less than the complete reorganization of the inner life of the young person. The individual has been occupied in gathering facts, acquiring information, collecting things, rather indiscriminately. What is he to do with all this accumulation of mental baggage? Of what use is it? Must he lug it around with him all the rest of his life in the vague hope that somehow, sometime, he will need it? He has ranged over the whole earth, however superficially, in the search for things. Now the time has come to assort them and evaluate them and label them for their respective uses. This, of itself, calls for a new manner of thinking. He has been thinking in concrete terms. But if he is to reduce the mass of facts to proportions that are manageable he must group them and deal with them as groups; in other words, form concepts, generalize, shift from the objective, deductive methods of thinking and reasoning to abstract, inductive methods. Here then is a change in intellectual processes which is simply revolutionary.

Causes Which Lie Back of Symptoms

Many of the symptoms of early adolescence which are so painfully apparent to parents and other members of the family may be traced directly to physical causes. One of the most noticeable is awkwardness, due to the rapid growth which takes place in these years beginning at about eleven or twelve. Not only does the stature increase, raising the level of the eyes by some inches and giving an altogether different impression of the world about one; but the unequal rate of growth of bones and muscles creates muscular discomfort, on the one hand, and uncertainty of movement, on the other. The resulting awkwardness of movement is a frequent cause of rebuke from parents who have failed to realize what is taking place. These constant reminders serve to make the offender "self-conscious," as we say, and with this self-consciousness go feelings of sensitiveness, chagrin, mortification, embarrassment, timidity or resentment, as the case may be. One feels a widening gap between himself and the rest of society.

At the same time there is a tendency to demand more of the youth, simply because of his increased size. When one is moving about on a level with grown people, so to speak, it is natural for them to begin to treat him like a grown person and to require of him adult responsibilities. The young person feels, no doubt, a measure of satisfaction in this tribute paid to his advancement. He likes to share in the conversation of his elders, he enjoys using their terminology of thought and reasoning, and is inclined to insist upon being accorded the privileges of his new station. And yet, right here too he meets with difficulty. He is not yet ready to assume any large increase in responsibility, for he is still just on the edge of the realm of childhood. He has had nothing as yet to fit him for these larger duties. Therefore he naturally resents the sudden imposition of extra burdens, especially when parents and teachers, from force of habit, attempt to apply the childhood methods of compulsion and autocratic authority instead of the appeal to reason. Large as he is in bulk, the youth has not yet brought this physical mass under control; in some respects he often feels actually weaker than in the previous period and becomes easily "tired." This feeling of inadequacy in the face of increasing demands, this desire for consideration and sympathy and reasonableness which is too often met by impatience, arbitrary command, criticism

[1]Copyright, 1921, by Benjamin S. Winchester.
[2]See Pratt, *The Religious Consciousness*, p. 110.

and rebuke, is another potent cause of growing estrangement, while the "inconsistency" of the youth is often little more than a reflection of the inconsistency which he experiences at the hands of those about him.

Another disturbing factor having a physical cause is the presence of new instincts now arising in connection with the development and ripening of the organs of sex. It is wise to heed Professor Pratt's word of caution, for, as he says, "it is very easy to over-emphasize the importance of this instinct in the religious life."[1] He believes that "its influence is chiefly indirect and unconscious, and as such it adds much that is fine and spiritual to the brighter side of adolescent development." Nevertheless, however vague and shadowy the consciousness may be, especially in the girl, it is certainly one of the factors which along with others are responsible for the inner confusion and turmoil.

The Search for a Self

Various are the expedients which the young person tries in the effort to gain poise and peace of mind. Lonely, aspiring, encouraged by occasional glimpses into the world of adulthood and correspondingly depressed when thrown back into the world of childhood, with senses more acute and emotions more exquisitely susceptible than at any previous period, the youth feels himself increasingly shut up within his own inner world. And this, indeed, is an unknown world. Until now he has not known that he had a "self," something that he may think of as having an objectivity all its own, something to be developed, directed, controlled. What is a self?

With this problem uppermost, the young person becomes now intensely interested in persons. He studies those about him, if perchance he can discover what kinds of selves they have within them. Gradually he assembles traits or qualities of character, the more objective and superficial at first, and then the more elusive motives, purposes, ambitions, ideals, of which the outer acts are the reflection and expression. He is critical of other people and freely expresses his likes and dislikes, quite unconscious of the annoyance he may cause. For he is intent upon assembling now the material out of which he is to construct his own "self," a task which, as he discovers, he must perform for himself, unless he can find somewhere a pattern ready-made that suits him. Nor is he easy to please. He has a vague realization of the importance of his quest. The "self" he is searching for must be big enough and beautiful enough and good enough to last him through all his life—and through eternity. Hence the eagerness, and the mercilessness, with which he seeks and criticizes. Those who are looking on say that the youth is "searching for an Ideal," but this Ideal is none other than the Self he would like to be, that shadowy, ethereal something which he may hold objectively before him as the pattern, the end of all striving and effort, that other person to whom he may commit himself, before whom he may lay all problems for solution, all plans for approval.

[1] Pratt, Op. cit. p. 110.

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The "Gang"

Youth Both Lonely and Gregarious

It sounds contradictory to say that youth is lonely and that youth is "gregarious." But both statements are true. Youth is lonely because cut off, by the very fact of growth, from the world of childhood, from which it is just emerging, and from the world of adult life, into which it has not yet fully entered. But while it resents being classed longer with children, and is not accepted yet as really grown up, there is a group of kindred spirits with whom it finds a welcome fellowship, namely, other youths who are facing similar problems. And as the bonds which bind the young person to society in general are relatively weak at this period, those which hold him to those of his own age, to the members of the "gang" or "set," are correspondingly close and strong.[1] Here, together, they explore the inner recesses of the world of personality. To one another they criticize freely and admire enthusiastically and reject scornfully. Gradually among themselves there is built up a standard of life, which becomes accepted as the Spirit of the Gang, the invisible Ideal to whom they all yield allegiance. This Spirit may be more completely embodied in one member of the gang than in the others, as is manifest in a greater skill, in quick decision, in sure judgment, in ready resource, in feats of prowess, and this member quickly rises into prominence as Leader of the Gang. Together they proceed to test the qualities of the Gang Spirit. In cooperative undertakings they work out the problems of life itself, including the attitudes and obligations involved in their mutual relationships; only, the field of their experimentation is a limited one, confined to the narrow circle of the self-chosen group. This group serves the purpose, for the time being, of a social laboratory, where young people may literally "work out their own salvation" and learn to live together as social beings, with a proper sense of mutual responsibility, honor, and team solidarity. The whole situation may be illustrated as in the accompanying diagram. (Fig. 5.) The world of home, the school world, the world of the playground, are still realities in the experience of youth, but as compared with the world of his own social group they are

[1] On the differences between the natural groups of boys ("gangs") and of girls ("sets") see Miss Moxcey's discussion in *Girlhood and Character*, where she brings out very clearly the relationship of the individual members to the leader of the group of boys, and of girls, respectively. See pp. 105-114.

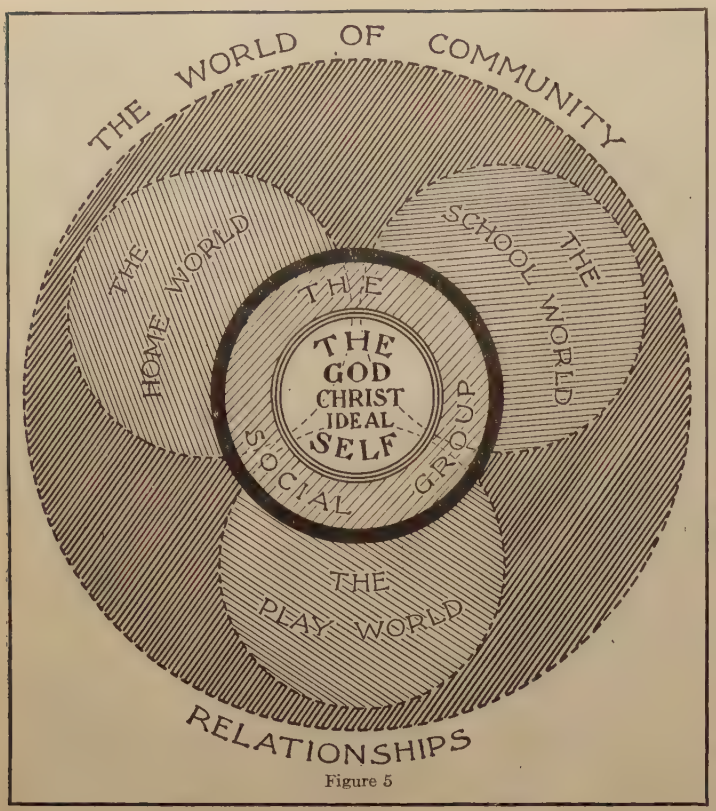


Figure 5

growing somewhat shadowy. Beyond these worlds is the world of the community in general, remaining as a kind of penumbra of consciousness. But the most real world of all, the one of which he is most constantly and acutely conscious, is the world of Self, the center and focus of all his problems and his thinking.

Deep Significance of Youth

Students of human nature and educators rightly give large place to the discussion of the problems of adolescence, both because of its inherent fascination and because of its influence upon the whole after history of the individual. There is a well-grounded feeling that this period is peculiarly critical and determinative, that certain definite things must be accomplished now, within these fleeting years, or not at all. The psychologist looks at the youth and says his consciousness must be unified; we must now help him to organize his experience into a self that includes everything that is important; we must at all hazards enable him to avoid the "divided consciousness," the sense that life is made up of unrelated parts, like a house with many uncommunicating rooms. The moralist is equally solicitous that unity of selfhood be achieved and, further, that the self become moral, that is, "a group of powers united in the service of a harmonious system of purposes."[1] The task of moral education may be stated in terms of adolescent life therefore as "the establishment of fairly settled purposes." But since purposes often conflict with each other, "the other great step in self-making is the victory of one group of harmonious purposes over all others, and the complete subordination of everything else in life to these best-loved ends. This victory will have all degrees of finality; with none of us human beings is it ever absolutely complete. But the measure of a man's moral self-hood is exactly the degree of this victory." This "group of harmonious purposes," when objectified into a kind of picture of one's self, is the Ideal, and "the subordination of everything else in life to these" is one's personal allegiance to his Ideal.

The theologian would hold before the youth the Christ as the embodiment of all that is best and most worthy to be "best-loved," in the hope that during this period he may commit his life to him in "complete subordination." This act of self-surrender is the essential element in conversion and the unifying of the self which takes place in consequence is rightly spoken of as a "new birth." It is the realization of selfhood in terms of the character of Jesus Christ, however acutely conscious the youth may or may not be of the moment when this achievement is consummated.

It is impossible to exaggerate the importance of these processes. If one is to become a worth-while member of society, with an individuality of his own, he must have within himself a source of authoritative control; he must be able to deliberate and decide concerning issues as they arise, not being dependent upon the authority of parent, teacher, or playmate-leader even. But if he is to assume this responsibility and live consistently in all his relations with his fellowmen it must be the same authority which decides all issues. And his sense of obligation to subordinate all else to this authority will depend upon his confidence in that authority; that is, the authority must be invested with the attributes which we call divine, inviting to spiritual companionship, inspiring trust and impelling to devotion.

This hunger of youth for an ideal and the tendency to organize the Self about some best-loved ends has its pathetic and sometimes its tragic aspect. An incident cited in an earlier work by Professor Coe illustrates this fact and emphasizes the importance of providing an intelligent and sympathetic leadership of mature persons who can help young people to become acquainted with ideals that are noble and worthy at the time when they are naturally responsive to such influence. As Professor Coe has well said, "Any boy who is neglected by his parents at this time is likely, through his gang (the existence of which his parents may not be aware of), to read pernicious literature, to form vicious sexual habits, to pilfer and lie, and thus to become, even through the social impulse, unsocial toward the world at large. The gangs of young criminals in our cities are simply groups of fellows whose natural appetite for sociability, activity, and freedom has had insufficient or improper food."[1]

Principles Underlying the Curriculum

There are few thoughtful persons who would dispute the conclusion that it is manifestly "the part of wisdom . . . to get religion into the gang, or the gang into religion." Only, this involves much more than getting a group of young folks into a church building, important as that may be. It means that the parent, teacher or pastor is to win for himself a place of leadership within the gang itself, that the class will generally be this natural group in its entirety, and that the task of the leader will be to introduce the members of the group to personalities of various types, to men and women who have achieved, in such fashion that the members of the group will frame their own standards, form their own judgments, and when they have succeeded in constructing their own picture of the Ideal that they will commit themselves to it as the "best-loved end." The curriculum for this period will consist then of the study of life, or rather of lives. The aim of this study will be not merely to provide an answer to the question, What did they *do?* but rather, What was the *end* toward which they were moving? What was the controlling *purpose* of these lives? How did they meet issues, make decisions, solve problems? To what *ideals* were they loyal? This, it will be observed, is not the study of biography in the ordinary sense. It is not the object to compass, in complete and exhaustive fashion, the series of events or incidents comprehended within the lifetime of some individual. It is rather to utilize certain carefully chosen and significant incidents as means for inducting the student into life-problems, as seen by the person whose life is

[1] Compare Pratt, Op. cit. p. 123.

[1] In a foot-note Professor Coe mentions this concrete instance: "One of Chicago's gang of 'car-barn murderers,' just before attempting suicide as a means of escaping the gallows, scrawled a defense of his life, or rather a glorification of it, that showed arrest of moral development at just the period when early adolescence is carried away with admiration of power and courage and with the spirit of the gang. The poor fellow prided himself on his fidelity to his companions, his daring but lawless acts, his ability to elude the police, and his several experiences of being shot." It may not have been known to the author that this gang of murderers, a few years before, had been attendants upon a mission Sunday school, but had dropped out, breaking into the church, however, at night and holding secret "club-meetings" over the vestibule, feeding their minds on "dime novels," the Police Gazette and "thrillers" at the nickel theater two blocks away! The incident is described in *Education in Religion and Morals*, p. 255.

being studied, and thus to reveal the sources of strength and disclose the nature of the inner authority. The study becomes, therefore, a sympathetic participation in a series of projects[1] or undertakings, in which the character studied is the chief actor while teacher and pupil, with the aid of the imagination, follow and try to share in his experience.

Project Courses

Suppose we select Moses as the character to be studied. In the third chapter of Exodus we are introduced to him just at the moment when he is weighing the question of his life-purpose. On the one hand was Egypt, with all its lure and romance. True, by an impulsive act he had apparently forfeited his chance in that quarter. But what was the alternative? To lead his people out of bondage into a country of their own. It was not an easy task, nor was it at all certain in the mind of Moses himself that he was fitted for it. There were enemies to be fought and overcome, he had no credentials, he was only too conscious of his own personal limitations and disabilities. It was not a job that he craved. But there was the voice of an oppressed people calling him, and the voice within bidding him respond, counseling courage, and promising help. There before the flaming bush in the desert Moses caught a vision of his life career and alone before God committed himself to its accomplishment. As the interpreter of a later time has put it, "By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter; choosing rather to share ill treatment with the people of God, than to enjoy the pleasures of sin for a season; accounting the reproach of Christ greater riches than the treasures of Egypt: for he looked unto the recompense of reward." The study of the career of Moses will therefore be the tracing out of the manner in which his purpose was unfolded. In order that the group of students may appreciate just what his choice meant to him they will need to go somewhat fully into the civilization of ancient Egypt. What did it mean to be the "son of Pharaoh's daughter"? What was the far-famed learning of the Egyptians? What were "the pleasures of sin" which he gave up? And what were the "treasures" which he felt to be a less desirable "reward" than the lot of a Hebrew slave?

And when the time comes for him to enter upon his task of deliverer, what difficulties had he to face in trying to win confidence from his people, and what dangers from the authorities? The story of the Nile and its influence upon the life of Egypt, its overflow and the pestilential conditions which followed, described in the biblical narrative as "plagues," the flight and the peculiar conditions under which the crossing of the Red Sea was effected—all this will be an interesting study as indicating the demand which was made upon the resourcefulness and initiative of Moses.

Once out of Egypt and on the march in the wilderness, what was the nature of the responsibility which now devolved upon Moses? What was the destination? What difficulties must be encountered and overcome in reaching there? How was this unorganized multitude to be sheltered, clothed, fed, guided, guarded, controlled? Here are all the fundamental problems of life to be worked out under conditions most primitive. In all these Moses was to be the chief factor, yet ever true to his original purpose.

A parallel study may be undertaken which will bring all these problems closer home to the pupil and at the same time lend reality to the whole discussion. Such a book as *Up from Slavery*, by Booker Washington, has sufficient points of contact with the story of Moses to make it full of added meaning. And such study will enable the young people of today to approach the race problem of our time much more intelligently and sympathetically than some of their elders have done.

Group Activities

It may be that the class which is making the study of Moses, or of Booker Washington, is also organized as a Scout or Campfire group. If so, they will be interested in comparing the Scout Law or the Law of the Campfire with the Law of Moses and the working out of their hiking, camping, signalling and handicraft projects with the primitive enterprises of the Hebrews on their wilderness march. Or again, they may find ways in which they may turn their hands to practical undertakings on behalf of some oppressed group today. Thus they will gain practice in applying to their own lives the purposes discovered in the life of Moses.

Other splendid project-courses may be planned with Old Testament material. David is always a fascinating character for young people. His physical attractiveness, his youthful spirit, his thrilling adventures, his capacity for friendship, his devoted band of followers (the equivalent of the "gang"), his keen sense of justice and fair play, his resourcefulness and tact, his chivalry, his reverence for God and for law—all these are features which appeal to youth. But his life needs to be studied as the working out of a purpose. This purpose is first seen in the story of Samuel and in Samuel's implicit obedience to divine guidance. Saul had the opportunity, but his career was shattered on the rock of conflicting purposes. David, however, is an illustration, for the most part, of the consistent subordination of life to the purposes of God, as he understood them.

The career of Isaiah is another example of project-study. In the scene in the temple he catches the vision of his life-task. All the accompaniments of this scene are significant; the political crisis, the place of worship, the symbolism of the temple furniture and the ritual, all of which combine to produce in Isaiah's mind the sense of responsibility and seriousness as he faces the question of his purpose. All this, of course, must be studied in the light of contemporary history. The pupil must gain some insight into the problems of Isaiah's day. Why was the death of Uzziah the occasion for consternation? What was the significance of Ahaz's policy? What right had Isaiah to interfere? What was he trying to accomplish? What was the nature of a prophet's work, what his difficulties, what his rewards?

In connection with this study of Isaiah the whole question of influence may be raised, and especially the call for religious leaders be presented. What is the purpose of preaching? Where does the preacher of righteousness find his message? How shall he present it most effectively? How else than in the pulpit do prophets of God find opportunity to drive home to men the counsel of God?

How to Study the Life of Jesus

The climax of all study for this period will be, of course, the life of Jesus. This will not be, however, merely an attempt to find out where he went and what he did, but rather an effort to follow him as he faced his unfolding problem; first at the baptism, as he cast in his lot with the company of John's disciples; then in the wilderness of Judea, where he grappled with questions of motive and policy; then as he sought to win a place in popular esteem as an interpreter of life and its meaning, in the synagogue of his home town; then setting forth, single-handed, to heal the world's hurt; then gathering about him the little group of twelve—"the League of Pity," as Matheson calls it—with whom he is to develop intensively the plan of life which he purposed to inaugurate among men. Thus, step by step, to weave the fabric of his life around his one controlling purpose, which was to walk each moment in companionship with his Father and in filial obedience.

Such a study will involve investigation into the physical conditions in Palestine in the time of Jesus, and into the political situation; into the hopes of the Hebrews for a Messiah; into the method of Jesus as he sought to build upon these hopes and at the same time to transform them by giving them a new interpretation; into the causes of opposition and his ways of meeting it. It will be a study of Jesus, the

(Continued on page 480)

[1] By "project" we may understand, with Kilpatrick, the purposeful act as the typical unit of a worthy life in a democratic society. Projects, according to McMurry, are of two kinds: the child's project, undertaken on his own initiative in order to satisfy a desire or a need of which he is conscious; and the projects of others which the child appropriates, under the guidance of the teacher, into which he is easily drawn, and to which he gives his undivided attention, as the invention of the cotton gin, the planning of a canal lock, or improving the harbor of San Francisco. See Kilpatrick, *The Project Method*, p. 6, and McMurry, *Teaching by Projects*, p. 1.

What the Denominations Are Doing

These columns will be open each month for short items of church-school progress from the various denominations. We hope in this way to make THE CHURCH SCHOOL serve all denominations by preserving in its columns a reasonably complete record of current church-school events.—The Editors.

Congregational Church

REV. GEORGE REID ANDREWS, formerly pastor of St. Paul's Congregational Church, Brooklyn, has accepted the appointment as District Secretary for the Congregational Education Society in the New York District. This includes not only New York City and State with two hundred and seventy-five church schools, but also Connecticut, Pennsylvania, New Jersey, Delaware, Maryland, Virginia, North Carolina, and the District of Columbia, totaling seven hundred and ninety schools. It is obvious that Mr. Andrews will not be able annually to cover all this field with personal visits, but through conference and associational meetings he hopes rapidly to come into touch with the whole field and is available for the fullest possible service to all the schools.

The work of Student Life Secretary, for some time carried by the General Secretary, is now placed in the hands of one who will devote all his time to this work. Rev. Marion Bradshaw, formerly Professor of Psychology and Christian Thought at Hiram College, and keenly awake to the importance of the work of recruiting leadership among our college youth, has undertaken this responsibility and has toured the middle west and south. He has already visited Grinnell, Beloit, Washburn, Kansas State Agricultural, Fairmount, Kingfisher, Drury, Doane, Colorado, Northland, Ripon, and Olivet.

An indication of progress in teacher training in Congregational schools is seen in the fact that a higher percentage of the training classes organized since 1918 have taken examinations upon the work than before. Professor Weigle's *Talks to Sunday School Teachers* is being recommended for use with the first two units of the first year's work [*The Pupil and Teacher, by L. A. Weigle*], as it adds the illustrative material the textbook lacks. Church schools are finding it wise to place one or more copies of this popular work in their workers' library, or to purchase a copy for the training-class teacher.

Teachers of training classes in places where it is difficult to obtain all the desired reference material are finding help from the correspondence course which the Congregational Education Society offers. This course is also being found useful by clergymen who desire to come into touch with the present situation in the field of religious education.

The Missionary Education Department of the Congregational Education Society has suggested a unique plan for a missionary chart for primary departments. Its purpose is to present the work of missions *—and social service* (for the two play good-naturedly together here!) in very simple and concrete terms. Each primary department makes its own missionary chart according to directions sent out by the Missionary Education Department. Briefly they are as follows: hang a large blank sheet of paper, head it "How We Help" or some other title which the *children choose*, paste a picture of the home church in the center and spend a month talking with the children about their own church. What does it do for us? What may we do for it? What would you like to do for it? So on, month by month they reach out from that center to bring some bit of loving service to those near and far who need. A picture may be pasted onto the chart to symbolize each object of service, and lines joining these to the church in the center make a living web of love growing week by week under the children's own efforts, recording the service they have initiated. No two schools will have the same chart at the end of the year. Each chart will record a living interest.

Stories and pictures have been prepared to help in this enterprise, but too much emphasis cannot be laid upon the fact that the originality of the work and the children's initiative lie at the very heart of the whole plan.

The nineteenth regular meeting of the National Council of the Congregational Churches of the United States will be held in the First Congregational Church, Los Angeles, California, beginning Friday, July first, at two o'clock, and closing Friday evening, July eighth. The address of the retiring moderator, President Henry C. King, of Oberlin College, Oberlin, Ohio, will be given the first evening, followed by an address by Dean Charles R. Brown, of Yale Divinity School, New Haven, Connecticut. The Council sermon will be preached by Dr. G. Glenn Atkins, of the First Church of Detroit, and addresses will be made Sunday evening by President Barrows and Dr. Charles F. Aked. Monday afternoon, the Fourth of July, will be devoted to excursions to Long Beach and Claremont, with picnic dinners and speeches in the evening. Tuesday afternoon and evening, the Congregational Home Missionary Society will hold its meeting with an attractive program, and Wednesday afternoon and evening will be given over to the American Missionary Association. Thursday morning, the session will be devoted to the Hawaiian Centennial. Thursday evening and all day and evening of Friday will be given to sessions of the American Board, which is planning a most striking program. Dr. Edward I. Bosworth, Dean of Oberlin School of Theology, will conduct devotional services each forenoon. A banquet with speeches is to be held Saturday evening, and a young people's banquet on Thursday.

Other important subjects and speakers are: "Evangelism for Today," with addresses by Rev. Robert E. Brown, Dr. William H. Day, and Rev. Chauncey J. Hawkins; "Modern Church Methods," with addresses by Rev. Lloyd C. Douglass, Rev. James F. Halliday and others; "Religious and Moral Education," with a program arranged by Professor L. A. Weigle; "Social and Industrial Problems," with a program arranged by Dr. Arthur E. Holt.

A special Council train will start from Boston on Monday, June twenty-seventh, arriving in time for the opening session of the Council. Several interesting features are planned on the way, notably several hours in Salt Lake City.

Methodist Episcopal Church

THE Sunday-school editorial forces of the Methodist Episcopal Church have been recently augmented by the appointment of the Rev. E. Leigh Mudge, Ph.D., to a staff position at Cincinnati. Dr. Mudge is already known in religious-educational circles as a teacher and writer of exceptional promise. He is a graduate of the North Dakota Wesleyan and Iowa State Universities, and received his Doctor of Philosophy degree in Religious Education under Professor Starbuck in 1916. He comes to his present position from the professorship of Education in the State Normal School at Edinboro, Pa., having previously occupied the corresponding chair at Washburn College, Topeka, Kan. Eleven years of experience in the active pastorate adds materially to his equipment for service in the denominational Sunday-school field.

Three new periodicals are being added to the Sunday-school publications of the Methodist Episcopal Church. They include an Italian-English story paper, a missionary monthly and a story paper for boys. The Italian-English story paper, *Racconti per i Fanciulli*, made its appearance in April. It is published monthly, in weekly installments, after the manner and pattern of the *Picture Story Paper* for little children. It is intended for distribution to the homes through the Sunday school with a

view to acquainting the Italian parents with the character of Bible teaching which their children receive in Protestant Sunday schools. The stories follow the International Uniform Lessons for the Primary Department. If the experiment is successful it is hoped that similar bi-lingual papers may be provided interdenominationally for the various non-English speaking groups in America. The new missionary monthly will make its appearance in October under the suggestive title, *Missionary Education*. This publication is intended for teachers and officers, especially for missionary superintendents. It will present in attractive illustrated form the essential materials for a constructive and graded program of missionary instruction in the Sunday school. A story paper for boys of intermediate age (twelve to fourteen) will be launched in January, 1922, to serve the peculiar needs and interests of this group. At the same time the *Sunday School Advocate*, now circulating among both boys and girls, will be converted into a paper for girls. Separate story papers for boys and girls will thus take the place of the one common paper now serving both groups. In making this departure the Methodist Church is following the example of no less than eight other churches which have already made special and separate provision for story papers for boys and girls.

The Methodists announce new Sunday-school textbooks as follows:

Apostles, Fathers, and Reformers. By John Bayne Ascham. A textbook for adult Bible classes.

The Prophetic Movement in Israel. By Albert C. Knudson. A short elective course in Bible study for young people and adults.

Elements of Personal Christianity. By William F. Mitchell. An elective course of thirteen lessons based on an outline prepared by the International Committee.

Training World Christians. Gilbert F. Loveland. A handbook for missionary superintendents and leaders of mission study classes.

A Manual for Cradle-Roll Superintendents. Jessie E. Moore. A course of twenty-six lessons devoted to the organization and management of the Cradle Roll Department.

Methodist Episcopal Church, South

ONE of the most significant recent developments in training work is the adoption of a plan of cooperation between the General Sunday School Board and the Board of Missions. Representatives of the two boards are to act as a joint curriculum committee to outline and provide for the preparation of standardized courses in missions and kindred subjects which are to be offered in the credit training schools of the General Sunday School Board. Instructors in these courses are to be approved by the Department of Teacher Training and the Educational Department of the Board of Missions, and a system of awards to bear the signature of both boards is to be prepared. Courses offered under this agreement thereby become a regular part of the training-school work of the General Sunday School Board, and the superintendent of Teacher Training, as the general superintendent of this system of schools, will promote the interests of the Board of Missions just as he does all the other interests included in the program of these schools.

In March and April of this year, the Rev. J. L. Neill, superintendent of missionary education, spent a month in Cuba. Of this visit he writes: "It was my privilege to carry the Sunday-school message from one end of the island to the other. Meetings, institutes and conferences were held in Havana, Matanzas, Cardenas, Jovellanos, Santiago de las Vegas, Cienfuegos, Santa Clara, Camaguey and Santiago de Cuba. The Rev. S. A. Neblett arranged the schedule and, with the exception of two visits, was my constant companion and interpreter." Mr. Neill further says, "Crowded houses greeted us everywhere. The people were eager to learn and ready to do. I found as effective Sunday-school work being done in several of our Cuban churches as can be found anywhere in the world. It was marvelous, considering the opportunities of the Cuban people. One item almost staggered me—their per capita offering for Foreign Missions is more than double that of the Sunday schools at home." Probably the most immediate and outstanding result of Mr. Neill's visit was the organization of a Standard Training School for Leaders, to be taught in Spanish, the first session of which will be held in Candler College August 17-30, 1921.

The home visitation plan, which was a feature of Children's Week, at first presented great difficulties; but many churches determined to carry it through and visit the home of every child in the Sunday school. Some great city churches whose membership is gathered from widely scattered parts of the city reported one hundred per cent on visitation. As a result some interesting items have been collected. One teacher covered twenty-five miles in visiting her class; another covered forty miles. And some revelations have come from the visits. A teacher of juniors, who had frequently remarked that her class was so homogeneous, found that one of her pupils lived in a disreputable boarding house and another lived in a magnificent dwelling fully manned with a corps of servants; that one boy lived in the back of a small grocery and another in a splendid home on a great country estate.

Inquiries coming from all parts of the country indicate a growing interest in the matter of using the vacation period to give children and young people larger opportunities for training in religion. Because of the crowded public-school program many difficulties present themselves to a church in its effort to secure more time for the instruction of children during the year. But in the vacation season there is much free time and the children really want something interesting to do. Programs have been suggested by many agencies to meet the demand from communities and churches for plans and curriculum material. The General Sunday School Board has a committee at work on policies and lesson material and has already issued a leaflet giving tentative suggestions which may be secured through Dr. Charles D. Bulla, the Corresponding Secretary of the Board.

Presbyterian Church

THE Presbyterian Board of Publication and Sabbath School Work is suggesting to the church schools of its denomination various phases of activity appropriate to the conditions which many schools face in the months of July and August. They naturally stress the vacation Bible school as a leading feature of summer work. In addition they suggest a special presentation of the cause of Christian Americanization on Sunday, July third, possibly by a dramatic exercise, a dialogue or the like.

Another suggestion is a Home Department rally, either out-of-doors or on a screened porch, the thought being that many members of this department can get together best under the fine weather conditions of mid-summer. While this rally may well be chiefly a social affair, there should be some time given to consideration of plans for a stronger department.

Another special gathering may be a meeting of mothers, preferably out-of-doors, where religious education in the family and the work of the children's division of the church school is emphasized. It is felt that discussion at such a meeting of the problems of finding time for family worship, making the devotions interesting to children, and other opportunities for religious instruction in the home, may result in larger gains than could be secured by many sermons.

Where a school with diminished summer attendance brings several departments together for a worship period, the stronger organized classes may be invited to take turns in conducting those periods. The July and August meetings of the Workers' Conference may be combined with picnics or other outings. The meeting of the young people's group, usually held on Sunday evening, may be shifted to a week-night for two months, making it possible to gather in homes, on lawns or porches, or in the open country. A part of the time may be given to social fellowship either before or after thirty minutes has been spent in a genuine, though informal, devotional service.

The last suggestion is for a publicity campaign in August preparatory to the opening of a new working year with the coming of September. Letters and printed matter may be sent out to stimulate interest in the educational program for the coming months and to secure full attendance in the school beginning with the first Sunday in September.

The Superintendent's Guide to the July Lessons

The Graded Courses

Age	Course	TITLES	FIRST WEEK LESSON 40 JULY 3	SECOND WEEK LESSON 41 JULY 10	THIRD WEEK LESSON 42 JULY 17	FOURTH WEEK LESSON 43 JULY 24	FIFTH WEEK LESSON 44 JULY 31	Departmental Groups Plan 1	Departmental Groups Plan 2
4	BEGINNERS	The Little Child and the Heavenly Father Part 4	THEME: Love Shown by Kindness TITLE: Joseph's Coat of Many Colors. MATERIAL: Gen. 37. 3, 4, 18–36.	THEME: Love Shown by Kindness Joseph and His Brothers. Gen. 42; 43. 1–30; 45. 1–15.	THEME: Love Shown by Kindness Joseph Taking Care of His Father. Gen. 45. 16–28; 46. 1–7, 29, 30; 47. 1–12.	THEME: Love Shown by Kindness Review: Stories 36, 40 to 42 Retold.	THEME: Love Shown by Kindness A Room for a Friend. 2 Kings 4. 8–11.	BEGINNERS	BEGINNERS
5	BEGINNERS	The Little Child and the Heavenly Father Part 8	LESSON 92 THEME: Friendly Helpers TITLE: Every-day Helpers.	LESSON 93 THEME: Friendly Helpers A Kind Uncle. MATERIAL: Gen. 13. 1–12.	LESSON 94 THEME: Friendly Helpers Review: Stories 92, 93 Retold.	LESSON 95 THEME: Friendly Helpers The Bees at Work.	LESSON 96 THEME: Friendly Helpers Sharing Her Last Cake. 1 Kings 17. 8–16.		
6	I	Bible Stories for the Sunday School and Home Part 4	LESSON 40 THEME: Pleasing God by Right Doing TITLE: David's Care of the Sheep. MATERIAL: 1 Sam. 16. 11, 12a; 17. 12–15, 34–37.	LESSON 41 THEME: Pleasing God by Right Doing How David Used His Harp. 1 Sam. 16. 14–23.	LESSON 42 THEME: Pleasing God by Right Doing A Hungry Woman Sharing Her Bread. 1 Kings 17. 8–16.	LESSON 43 THEME: Pleasing God by Right Doing Four Young Men Choosing the Right. Dan. 1.	LESSON 44 THEME: Pleasing God by Right Doing How Abram Stopped a Quarrel. Gen. 13. 1–18.	PRIMARY	PRIMARY
7	II	Bible Stories for the Sunday School and Home Part 4	THEME: Learning to Do God's Will TITLE: Moses, the Prince and Shepherd. MATERIAL: Exod. 1. 7–14, 22; 2. 1–21; 3. 1–12, 17; 4. 1–5; Heb. 11. 23–25.	THEME: Learning to Do God's Will Moses Leading the Israelites Out of Egypt. Exod., chapters 11–14; Psa. 78. 12–16.	THEME: Learning to Do God's Will The Story of the Manna. Exod. 16. 14–31; Psa. 78. 23–25.	THEME: Learning to Do God's Will The Giving of the Law. Exod. 19. 16–25; 20. 1–18; 24. 3, 4, 7.	THEME: Learning to Do God's Will The Two Brave Spies. Num. 13. 1–3, 17–33; 14. 1–10, 30.		
8	III	Bible Stories for the Sunday School and Home Part 4	THEME: Trusting and Serving God TITLE: Elijah, the Man of God. MATERIAL: 1 Kings 17.	THEME: Trusting and Serving God The Contest on Mount Carmel. 1 Kings 18.	THEME: Trusting and Serving God The Promised Rain. 1 Kings 18. 1, 41–45; Lev. 26. 3–5; Job 36. 26a, 27. 28.	THEME: Trusting and Serving God Elijah Hiding in a Cave. 1 Kings 19. 1–18.	THEME: Trusting and Serving God Elijah and Elisha. 1 Kings 19. 19–21; 2 Kings 2. 1–15; 3. 11.		
9	IV	Stories from the Olden Time Part 4	THEME: Parables of Jesus TITLE: The Parable of the Sower. MATERIAL: Matt. 13. 1–23; Luke 8. 1–15.	THEME: Parables of Jesus The Good Samaritan. Luke 10. 25–37.	THEME: Parables of Jesus The Prodigal Son. Luke 15. 11–24.	THEME: Parables of Jesus Earning the Right to Rule. Luke 19. 11–13, 15–26.	THEME: Parables of Jesus The Two Foundations. Matt. 7. 16–29; Luke 6 46–49; 1 Cor. 3. 11.		
10	V	Hero Stories Part 4	THEME: Stories of the Heroic Followers of Jesus TITLE: Making the Cree Alphabet—James Evans. MATERIAL: Psa. 119. 1, 2, 18, 33, 34, 130; Isa. 52. 7; Hab. 2. 2; Luke 24. 45–47; Acts 16. 31.	THEME: Stories of the Heroic Followers of Jesus The Man Who Kept His Word — David Livingstone. Psa. 121. 1–8; 135. 1–7; Prov. 3, 5, 6.	THEME: Stories of the Heroic Followers of Jesus A Bonfire of Idols in Aniwa—John G. Paton. Psa. 72. 18, 19; 135. 15–18; Isa. 44. 14–17; 46. 7; 59. 7, 8; John 3. 16; 2 Cor. 5. 17.	THEME: Stories of the Heroic Followers of Jesus Review: Lessons 36–42.	THEME: Stories of Old Testament Heroes Joshua Appointed Leader of Israel. Num. 27. 15–23; Josh. 1 1–18.	JUNIOR	JUNIOR
11	VI	Kingdom Stories Part 4	THEME: The Exile and Return of the People of Judah TITLE: The Fiery Furnace. MATERIAL: Dan. 3. 1–30.	THEME: The Exile and Return of the People of Judah Belshazzar's Feast. Dan. 5. 1–30.	THEME: The Exile and Return of the People of Judah Daniel Delivered from the Lions' Den. Dan. 6. 1–28.	THEME: The Exile and Return of the People of Judah The Return from the Exile. Ezra 1. 1–11; Psa. 126. 1–6.	THEME: The Exile and Return of the People of Judah Rebuilding the Temple. Hag. 1. 1 to 2. 9; Ezra 5. 1, 2; 6. 14–16.		
12	VII	Gospel Stories Part 4	THEME: Studies in the Acts TITLE: The Apostles in Jerusalem. MATERIAL: Acts 1. 1–26.	THEME: Studies in the Acts Power Through the Holy Spirit. Acts 2. 1–47.	THEME: Studies in the Acts Foes Within and Without the Church. Acts 5. 1–42.	THEME: Studies in the Acts The Martyrdom of Stephen. Acts 6. 1 to 8. 1a.	THEME: Studies in the Acts Philip, a Christian Missionary. Acts 8. 1b–40; 21. 8, 9.		INTERMEDIATE
13	VIII	Religious Leaders in North America Part 4	THEME: Religious Leaders in North America TITLE: John Robinson, the Pastor of the Pilgrims. MATERIAL: Deut. 26. 1–10.	THEME: Religious Leaders in North America Roger Williams, the Champion of Religious Liberty. Matt. 7. 7–12.	THEME: Religious Leaders in North America John Eliot, the Apostle to the Indians. Matt. 25. 31–40.	THEME: Religious Leaders in North America William Penn, the Peaceful Nation-Builder. Psa. 37. 1–11.	THEME: Religious Leaders in North America Samuel J. Mills, a Pioneer Missionary Hero. Matt. 28. 18, 20.	INTERMEDIATE	
14	IX	Some Famous Friendships Part 4	THEME: Some Famous Friendships TITLE: Ruth and Naomi. MATERIAL: The Book of Ruth.	THEME: Some Famous Friendships David, Saul, and Jonathan. 1 Sam. 14. 6–14; 17. 41–49, 55–58; 18. 1–5; 19. 1–7; 20. 12–16, 35–42; 2 Sam. 1. 17–27.	THEME: Some Famous Friendships David and His Mighty Men. 1 Sam. 22. 1–10, 20–23; 23. 24–29; 25. 2–17; 27. 1–7; 30. 1–6, 16–25; 2 Sam. 23. 8–17.	THEME: Some Famous Friendships Elijah and Elisha. 1 Kings 18. 38–46; 19. 15–21; 2 Kings 2. 1–22; 4. 1–7, 38–44; 6. 8–23.	THEME: Some Famous Friendships Daniel and His Three Friends. Dan. 1. 1–7; 2. 17–24; 3. 26–30; 4. 28–37; 5. 10–16; 6. 19–26; 7. 7–14.		

NOTE.—Plan 1: When the Graded Lessons were first issued the yearly courses were grouped to correspond to this well-known classification of pupils, and the text books were marked in accordance with this plan.

Plan 2: The departmental grouping by a series of three years to a department corresponds to the school grading where Junior High Schools have been organized and is now recommended by many denominations.

Care must be taken to select the Graded Course by age and titles, as indicated in the left column, rather than by department names.

The Graded Courses—Continued

Age	Course	TITLES	FIRST WEEK LESSON 40 JULY 3	SECOND WEEK LESSON 41 JULY 10	THIRD WEEK LESSON 42 JULY 17	FOURTH WEEK LESSON 43 JULY 24	FIFTH WEEK LESSON 44 JULY 31	Department Groups Plan 1	Department Groups Plan 2
15	X	A Modern Disciple of Christ—David Livingstone Part 4	THEME: **A Modern Disciple of Christ — David Livingstone** TITLE: "The Smoke of a Thousand Villages." MATERIAL: John 4. 35.	THEME: **A Modern Disciple of Christ — David Livingstone** "Anywhere—Provided It Be Forward." Rom. 1. 14, 15.	THEME: **A Modern Disciple of Christ — David Livingstone** The Continent Must Be Opened to the Light. Luke 14. 25–35.	THEME: **A Modern Disciple of Christ — David Livingstone** From the Cape to Linyanti. Matt. 19. 27–30.	THEME: **A Modern Disciple of Christ — David Livingstone** A Route to the Sea.	INTERMEDIATE	SENIOR
16	XI	Christian Living Part 4	THEME: **The Word of God in Life** TITLE: The Word of God the Standard of Conduct. MATERIAL: Exod. 18. 13–27; 20. 1 to 23. 33; Deut. 4. 40; Luke 10. 25–28.	THEME: **The Word of God in Life** The Word of God in the Life of a Nation. Exod. 13. 11–16; Josh. 10. 11–14; 1 Sam., chapter 12; 2 Kings 22. 8–20; 2 Chron., chapters 5 to 9 Neh., chapter 8.	THEME: **The Word of God in Life** The Word of God and the Human Heart. Psa. 42; 119. 89–112; 23; 46; 32; 137; 121 to 126.	THEME: **The Word of God in Life** The Word of God as Practical Wisdom. Job 28. 12–28; Prov. 3. 6, 13–26; 6. 1–11; 22. 1–7; 23; 29–35; 31. 10–31; Eccles. 11. 9 to 12. 14	THEME: **The Word of God in Life** The Word of God a Source of Inspiration and Courage. Ezek. 1. 1–14; 2. 1–7; Dan. 7. 1–14; Zech. 4. 1–10; Rev. 6. 1–17; 7. 9–17.		
17	XII	Studies in the Books of Ruth and James Part 4	THEME: **The Book of Ruth** TITLE: Life in the Times of Ruth. MATERIAL: Ruth 1. 1; 4. 7; 1. 1, 6, 22; 2. 2, 3; 3. 2, 7; 1. 19; 2. 1; 2. 9; 2. 2; Deut. 24. 19–22; Ruth 1. 11–13; 4. 10–17; Psa. 127. 3–5; Ruth 4. 4–6; Lev. 25. 2–17, 23–28; Ruth 1. 16, 17; 2. 4; 4. 11, 14; 4. 7; 3. 1–9; 4. 1–6; Deut. 25. 5–10.	THEME: **The Book of Ruth** Ruth Faithful in Trial. Ruth., chapters 1 and 2.	THEME: **The Book of Ruth** Ruth Beloved and Honored. Ruth, chapters 3 and 4.	THEME: **The Book of James** The Author of the Book of James Matt. 13. 55; Mark 6. 3; Acts 12. 17; Gal. 1. 19; 2. 9; Acts 21. 17–25; James 1. 1; Acts 15. 13; 1 Cor. 15. 7.	THEME: **The Book of James** The Character and Purpose of the Book. James 1. 1 to 5. 20.		
18	XIII	History and Literature of the Hebrew People Part 4	THEME: **The Kingdom of Judah, the Exile, and the Restored Jewish Community** TITLE: Youthful Leadership in Loyalty to God's Law: Josiah. MATERIAL: 2 Chron., chapters 33 to 35.	THEME: **The Kingdom of Judah, the Exile, and the Restored Jewish Community** Heroic Fidelity of God's Messenger: Jeremiah. Jer., chapters 1, 2, 18, 19, 26 to 46.	THEME: **The Kingdom of Judah, the Exile, and the Restored Jewish Community** The Rechabites, Steadfast and Loyal. Jer., chapter 35.	THEME: **The Kingdom of Judah, the Exile, and the Restored Jewish Community** The Downfall of the Southern Kingdom, B. C. 597–581. 2 Kings 23. 31 to 25. 30; Jer., chapter 52.	THEME: **The Kingdom of Judah, the Exile, and the Restored Jewish Community** Gain Through Loss: The Discipline of the Exile and Vassal Life. Isa. 49. 14 to 50. 3; Jer. 29. 1–14; Acts 2. 5–11; James 1. 1.	SENIOR	YOUNG
19	XIV	The First Century of the Christian Church Part 4	THEME: **The Apostolic Church a Brotherhood** TITLE: A Common Bond. MATERIAL: John 21. 15–23; Acts 1. 1–14; 2. 1–21.	THEME: **The Apostolic Church a Brotherhood** A Common Message. Acts 2. 14–40; 4. 11, 12.	THEME: **The Apostolic Church a Brotherhood** A Common Life and Worship. Acts 2. 38–47; 3. 1; 4. 23–37; 12. 12; 19. 1–6; 20. 7; 1 Cor. 16. 2; Heb. 10. 25.	THEME: **The Apostolic Church a Brotherhood** A Common Responsibility Acts 6. 1–6; 11. 27–30; 1 Cor. 16. 1, 2; 2 Cor. 8. 1–15; Phil. 4. 10.	THEME: **The Apostolic Church a Brotherhood** Organizing for Service. Luke 6. 13; Acts 1. 21–26; 6. 1–7; 13. 1; 20. 17, 28; Rom. 1. 1; 12. 7; etc.		PEOPLE
20	XV	The Bible and Social Living Part 4	THEME: **Bible Spokesmen for the Kingdom of God** TITLE: Moses, the Founder of the Hebrew State. MATERIAL: Exod., chapters 1 to 12; 18; 20 to 23.	THEME: **Bible Spokesmen for the Kingdom of God** Samuel, Champion of National Solidarity. 1 Sam., chapters 1 to 16.	THEME: **Bible Spokesmen for the Kingdom of God** Elijah, the Champion of Jehovah. 1 Kings 18. 1–40; 21. 1–29.	THEME: **Bible Spokesmen for the Kingdom of God** Amos, the Prophet of Social Justice. The Book of Amos.	THEME: **Bible Spokesmen for the Kingdom of God** Hosea, Preacher of Divine Love. Hos., chapter 3; 6. 1–6; 7. 8–16; 10. 12 to 11. 11; 14.		
ADULT		Special courses for parents and elective courses on special topics.						Adult	

The Uniform Lessons

Age	DEPARTMENT AND COURSE	TITLE OF COURSE	FIRST WEEK LESSON 1 JULY 3	SECOND WEEK LESSON 2 JULY 10	THIRD WEEK LESSON 3 JULY 17	FOURTH WEEK LESSON 4 JULY 24	FIFTH WEEK LESSON 5 JULY 31
			The Early Life of Saul	**Saul, the Pharisee**	**The Conversion of Saul**	**Saul Proclaims Jesus as the Christ**	**Saul Teaching in Antioch**
6 7 8	PRIMARY	Saul, the Pharisee Saul, the Christian Preacher and Teacher	TOPIC: When Saul Was a Boy. MATERIAL: Acts 22. 3; Deut. 6. 4–9.	Going to School in Jerusalem. Acts 22. 3, 4; 5. 34; Luke 2. 46.	Learning to Obey Jesus. Acts 9. 1–9a.	Saul Telling Others About Jesus. Acts 9. 19b–30.	Carrying Help to Jerusalem. Acts 11. 25–30.
9 10 11	JUNIOR		TOPIC: A Jewish Boy in Tarsus. MATERIAL: Acts 21. 39; 22. 3, 28; 2 Tim. 3. 14, 15; Deut. 6. 4–9.	Saul Persecuting the Christians. Acts 7. 54 to 8. 3; 26. 4, 5, 9, 10.	Saul Becomes a Christian. Acts 9. 1–12, 17–19a.	Saul Winning Others to Jesus. Acts 9. 19b–30.	Saul Helping Others in the Christian Life. Acts 11. 19–30; 12. 25.
12 to 17	INTERMEDIATE AND SENIOR		TOPIC: Jewish Boy Life. MATERIAL: Acts 21. 39; 22. 3, 28; 2 Tim. 3. 14, 15; Deut. 6. 4–9.	A Young Pharisee. Acts 7. 54 to 8. 3; 22. 3, 4, 5, 9, 10.	The Pharisee Becomes a Christian. Acts 9. 1–19a.	Getting Ready for a New Career. Acts 9. 23–25; Gal. 1. 15a, 16, 17; Acts 9. 26–30.	Entering Upon a New Career. Acts 11. 19–30; 12. 25.
	YOUNG PEOPLE AND ADULTS		TOPIC: Saul's Early Training and Education. MATERIAL: Acts 21. 39; 22. 3, 28; 2 Tim. 3. 14, 15; Deut. 6. 4–9.	Saul Persecuting the Church. Acts 7. 54 to 8. 3; 22. 3, 4; 26. 4, 5, 9, 10.	A Study of Saul's Conversion. Acts 9. 1–19a.	Saul Begins His Ministry. Acts 9. 19b–30; Gal. 1. 15–17.	A Year's Teaching in Antioch. Acts 11. 19–30; 12. 25.

In the Girls' Camp

Camping for Boys and Girls

By J. W. F. Davies

An article containing practical, common-sense suggestions for the leaders of Boys' and Girls' Summer Camps.

A GROWING number of people are realizing the necessity of their boys and girls having the opportunity of living out-of-doors a part of the summer. Camp is the delight of every boy and girl. It affords the church an opportunity to give the boys and girls the thing which they desire the most in summer and at the same time it makes a great contribution to the development of character. I am so often asked how to start a camp, what to do at camp, that I am going to run the risk of stating some very commonplace things.

Camp Site

The thing to be looked for in a camp site is water, pure, clean, health-giving drinking water. The life of camp depends upon it. More water is drunk at camp than at any other time. The camp site should be on high, well-drained ground. A wet spell of weather, leaving water standing around the floors of the tents and campus, is not pleasant. If the ground is high the water will run off rapidly and the floor of the tents can be kept dry. The next thing to consider is to have the camp near some body of water. Swimming is one of the great attractions of summer. The exercise from hikes and games causes one to perspire freely, which necessitates daily bathing. These three things are considered fundamentals by a camp director.

Equipment

The equipment of camp may be very simple or it may be elaborate. The necessities of camp are: an ample number of tents to sleep in, a tent in which to do the cooking, and there should be a fly at least for a dining room. Each camper can bring his own dishes and a kettle toward the kitchen equipment. The necessary dishes are, a bowl, a plate, knife and fork, spoon and cup. Each camper should bring two or three blankets. The camp furnishes straw, balsam or dried grass to sleep on. It is easier to keep the tents in order if each camper brings a tick that may be filled with straw. If the camp does not have tent floors, it is advisable to have a rubber blanket underneath the bed to keep the dampness of the ground from coming up into the straw. The personal equipment which the boys should take is:

A suit of old clothes,
An extra suit of underwear,
A suit of heavy underwear to sleep in should the nights be cold,
A flash light, if he has one,
A good nature book,
A piece of rope such as he may have use for,
Three blankets,
A rubber blanket or a piece of oil cloth is sometimes found very advantageous in case of rainy weather,
A tick six feet long and three feet wide,
A tooth brush and a comb,
An extra pair of shoes,
A sweater,
One half dozen horse blanket safety-pins,
A swimming suit,
A hatchet,
A knife,
Stamped envelopes already addressed to parents,
Soap and towels,
If a Scout, take signal flag and Scout book,
Mosquito netting to cover bed, fine mesh.

Personal equipment for girls:

Flannelette nightgown,
Warm bath robe,
Middy blouses (khaki or dark blue and white),
Wool stocking cap or night cap,
Bed shoes,
Dark gymnasium bloomers,
One pair of sneakers—heavy soles,
One pair of stout shoes,
Old underwear—enough to last two weeks,
Old handkerchiefs,
Heavy sweater,
Rubber coat or rain coat,
Bathing suit and cap,
Soap, towels, washcloths,
Toilet articles,
Pocket knife,
Sewing-kit, containing scissors, thimble, strong black, white, and khaki thread, needles and buttons,
Bag to hold clothes and belongings in camp—of strong gingham, demin, or

Building a Bridge

khaki. (Bag to be about one half by three quarters yard square),
Heavy stockings, such as boy's baseball stockings,
Three blankets (sometimes the nights are cold and one needs heavy bedding),
A rubber blanket or piece of oil cloth is sometimes found very advantageous in case of rainy weather,
A tick, six feet long and three feet wide,
One half dozen horse blanket safety pins,
Stamped envelopes addressed to parents,
Mosquito netting to cover bed, fine mesh.
Take old underwear to avoid laundry.
Take no jewelry or trinkets, no Georgette or fancy waists. While the camp will have on hand a supply of medicine and equipment for emergencies, it is suggested that each girl be supplied with any special remedies she is likely to need.

These are on the basis of a camp for two or three weeks in length.

Camp Sports

Food

One needs substantial, well prepared food in camp. If possible keep away from using canned goods. Fresh vegetables and meats are of far greater advantage to the health of the camp if they can be secured, and the rations served will depend pretty largely on the amount of money available. For breakfast, prunes, rhubarb, or fresh berries, cereal—preferably oatmeal—bread and butter, biscuits or muffins, eggs and bacon. The noon meal is the heavy meal of the day. This would include soup, meat, vegetables, a simple salad if possible, and a dessert. Supper could be warmed up, or could consist of fried potatoes, macaroni, scrambled eggs or something of that type, with bread and butter, cocoa and cake or cookies with some kind of sauce.

Expense

The expense of camp is the serious thing from the church point of view. This money may be raised in different ways. 1. Through contributions—if the people's interest is secured early enough. 2. The camp may be run on the basis of charging each member the cost per capita of the camp's expense. This amount will differ according to locality and type of camp. 3. The money may be raised by classes or choirs with the aid of different organizations in the church, and each child or parent should contribute something because the child will receive a definite clear-cut value from the camp life.

Age Limitations

A camp for boys can easily include boys from twelve to sixteen. If boys younger than twelve are to be included there should be a separate camp. Girls from twelve to eighteen can work in the same grouping, the older girls being given the responsibility of looking after the younger ones. There should be enough helpers so that the leader of the camp will have time enough to plan for those things which are definitely his interest, the development of the spirit life of both boys and girls.

The Lookout

Program

A general program may be set down as a point of departure. Rising at six-thirty with five minutes of setting-up exercises, a dip in the lake, and breakfast at seven. The girls will require a little longer time—fifteen to thirty minutes—in getting ready for breakfast. Seven-thirty to eight-thirty, general camp work. A group is assigned to wash the dishes, others to clean up the campus, air beds and prepare vegetables. Eight-thirty to nine-thirty, instruction period. Nine-thirty to eleven-thirty some kind of constructive work. Eleven-thirty to twelve, free time. Twelve, dinner. Twelve-thirty to one-thirty, rest period. One-thirty to two, free time. Two to three, games. Three to four, swimming. Four to five, reading or games. Five to six, free time. Six, supper. Seven, Camp Fire. Nine, bedtime. Such a schedule, of course, will be followed according to weather and also according to plans for the day. If an all day hike or an all day water trip is planned, this schedule will be set aside. Then occasionally there are games which are played which take two or three hours of the afternoon. Care should be taken that the swimming places are safe, and it is well to have some one ready with a boat in case of an emergency. It is well to have some stories of real merit to pass around among the campers. Also it is worth while for the leader to have some for the rainy day when the whole group desires to be together. The instruction period is most worth while. It can cover such things as First Aid, knot tying, morals, discussion of the value of money, nature work, and the fundamentals of religion. It is astonishing how keen and alert the minds are when in the freedom of the out-of-doors.

Camp Fire

The camp-fire time is the finest time of the day. The first part is usually given up to a program which has been arranged by one of the tents for the particular evening. This may be followed by a story which may lead the way for a serious talk on something closely related to the ideals of boys and girls. Oftentimes it will be found that the natural thing to do will be to close the camp fire with prayer.

But after everything is said and done about a program and all that sort of thing,

(Continued on page 473)

A Sunday School Exhibit

By Edwin R. Carter

GIANT footprints chalked on the sidewalk near one of our modern churches led us to its doorway in which a truly artistic poster was displayed proclaiming the fact that the church school within had "taken steps" to call the attention of all people to the subject of religious education and incidentally to exhibit the conscientious work of some three hundred pupils who studied there.

Inside, the well-lighted Guild Room presented a very unusual appearance. If it had been called an Auto Show or an Airplane Exhibit one would have expected to see such a sight. On all four walls were hung the workmanship of every department from Beginners to Senior. On tables in front of the wall-exhibits were workbooks, scrapbooks, sand-boxes, and little home-made toys for the boys and girls of other lands. In charge of each departmental exhibit was an attendant who volunteered information.

The attendant in charge of the Beginners' exhibit pointed out two very straight and rigid flowers drawn with crayon on a rough paper and mounted with the others on the wall. She said she exclaimed to the little artist who drew them that they were very pretty tulips, but she was met by an indignant answer that they were a rose and a dandelion! From that we gathered that these drawings represented very real things to the children, and we began to wax enthusiastic about this way of exhibiting their work and affording an opportunity for self-expressional work.

In the Primary Department exhibit, a whole class had constructed a wonderful paper representation of Moses being rescued from among the bulrushes.

A small sand-box pictured the wise men at the manger, high above which was a star on the end of a stiff piece of cardboard painted black so as not to be noticed. The attendant pointed out some wonderful little original prayers; not very long but exceedingly original and full of that something which goes straight to the heart and makes one want to have as simple a faith as "one of these little children." It was further explained that the prayers had been saved for a whole year and the name of the writer carefully clipped from the page so that the children would be less apt to recognize their work and feel that their little talk to God was being exploited; thus taking away the spontaneity of such prayers in future.

At the Junior exhibit many maps of Palestine vied with attractive posters for attention. A large clock drawn in the center of one poster was labeled, "A Junior Is Prompt," and below were several small pictures of a junior hastening to church and another doing his homework. We recognized the title of this and other posters that followed as suggestions from THE CHURCH SCHOOL magazine. About all the good qualities a junior could possibly possess were illustrated in like manner. On the table eighty or more workbooks lay open at interesting places.

A letter and a picture from the little Armenian boy whom a class was supporting held the center of the Intermediate exhibit. Here poster after poster proclaimed beyond any possibility of doubt that the Sunday school is the only place to go to on Sunday and that it is the greatest force for good in any community. There were many other graphic testimonies as to the value and importance of religious education. Pictures of Florence Nightingale, Savonarola, and other leaders of the church had been mounted on large sheets of stiff paper and their sterling qualities noted in three-inch capitals.

The seniors also had their place in the exhibit. The minister's sermons, taken down in shorthand and neatly typewritten, appeared in long rows on the wall. On the table were papers written on all sorts of religious lessons the young people had learned, and also a little doll-like display depicting the quandary in which a graduate of a college, still dressed in college gown and grasping her diploma, found herself—unable to decide where best she could serve in the world's service.

Two uniformed figures had been dogging our footsteps throughout the whole trip around the room. One was dressed in a silken cape of royal blue with a white maltese cross emblazoned thereon. He carried a shield bearing the inscription, "Sir Lionel," with other suitable decorations. The other figure was dressed in true military fashion and pressed upon us a little knot of rope with a tag attached telling us to "Do a Good Turn Daily." So we were led off to the center of the room where stood the exhibit of the Knights of King Arthur and the Boy Scouts. "But what are you doing in a Sunday School Exhibit?" we asked. For answer they exhibited a large poster illustrating a miniature Niagara Falls falling into a turbulent pool of water. The "falls" were labeled "boys" and the pool, "The Church School." Up in the left-hand corner was the legend, "We Pour Boys Into the Sunday School." And both boys assured us it was so. In both exhibits were products of the handcraft of these two auxiliary organizations and we were given leaflets further describing the immense amount of good these organizations do in the local church.

Over in another corner a somewhat demure Indian maiden looked jealously over at a rosy-cheeked Girl Scout and both greeted us at once, urging us to see their exhibit first. We rather liked the looks of the Camp Fire poster; so we visited that section first and saw that it showed a girl carrying an armful of wood to a campfire. The sticks of wood were labeled, "Girls," and the fire, "The Church School," and underneath was neatly printed, "We Bring Girls to Sunday School." Campfire costumes hung about, and burning brightly on a table were the three symbolic candles labeled, "Work," "Health," and "Love." The Girl Scouts also had their paraphernalia spread out for inspection. Here was a veritable camp scene with tent and mess kits and bugle arranged in proper places with an evergreen tree or two to help out the suggestion.

Then there was the "Missionary Education in the Sunday School" exhibit. A schedule of offerings, description of missionary methods used during the year, an inspiring report of missionary activities, indicated that here was a live school missionary-wise.

The Administration section described in detail for the benefit of all how the records of the school were kept, what some of the problems of the religious education of today are, and there were a few striking posters appealing for greater cooperation and interest in the church school. After a little conversation with the superintendent, we decided that all of the exhibit was not to be seen in this room, for a great deal of it represented weeks of work on the part of many of the pupils. He told us how some of the classes had stayed after school Sunday after Sunday to finish their tasks. We raised the objection that the children had worked for some other motive than that for which the handwork was intended, but he explained that the teachers had been warned of that danger and everything had been done in strict accordance with the lesson plan and that most of the material had been gathered together during a whole year. A large amount of work, of course, had been accomplished which never would have been without the exhibit as an incentive.

Such was the success of this attempt to educate the home and stimulate the interest and work of the pupils in this church school. As we went out the superintendent assured us that next year the Annual Exhibit was going to be bigger and better than ever; that during the three days of the exhibition there are to be twenty-minute periods of short, snappy presentations of what each department and organization is doing, with a conference of parents and teachers on "What to do better next year."

Why Dramatize and How[1]

By Elisabeth Edland

The third in a series of articles on the place of dramatics in the church school

THE technique of dramatics is such a complex subject that a large book would scarcely give sufficient space for its explanation. The following suggestions are given chiefly for the teacher employing dramatics as a form of instruction, but may at the same time be of value to the dramatic director presenting plays and pageants with amateur players.

For our purpose we will divide dramatic technique into the following groups, and sketchily consider how each may be of value: playing or acting, scenery, properties, costumes, lighting, stage directions, and music.

We may dramatize without scenery, properties, or costumes, but there can be no dramatization without playing or acting. The teacher, in addition to and aside from guiding her pupils into individual interpretation of character, must correct speech, posture, carriage, and gesture. She must attempt to get from her pupils good and pleasing expression through face, body, and voice. Voice is perhaps the most difficult medium of expression to correct. Good English is seldom heard, and very often boys and girls when given the correct pronunciation of a word hesitate in using it, feeling it is an affectation. If, however, the teacher insists that the correct pronunciation is the only one which can be used by the character being interpreted, the hesitancy on the part of the pupil will soon be overcome. After repeatedly pronouncing the word correctly in play, it will no longer seem an affectation and will be used naturally in conversation.

Bible language is not easily used by boys and girls, especially in spontaneous play where parts have not been memorized. In the majority of Bible stories, where reverent handling is necessary, the Bible language should be used, but if the Bible language hinders the play, it should not be forced. Work to it gradually. The class was dramatizing the pantomime, *The Flowers and the Passer-by*.[2] In one scene a number of children, large and small, ran down the road to greet their friend, Jesus. The scene of Jesus and the children was not played. One of the boys in the group had a vivid imagination, and he suggested it would be more realistic if he carried one of the smaller boys on his back. This worked very well. Coming back, however, the boys were to stop on the road for a brief conversation about the wonderful things they knew Jesus had done, using the material of their Sunday-school lessons. They walked to the middle of the playing space, the larger boy again carrying the smaller one on his back. It was also his business to open the conversation, and we were rather surprised to hear him say with great seriousness as he permitted the smaller boy to slide to the floor, "Here is where thou gettest off."

Copyright, Int.
Tableau Group (draped costumes)

Bad posture and carriage and careless dress are three other defects the dramatic director can overcome through character playing. The round-shouldered girl and the shuffling boy are two examples. A queen sits down on a chair gracefully; she walks with dignity and carries herself erect. Incidentally, many courtesies can be taught.

The director may also find correct facial expression difficult. Unless boys and girls have worked dramatically for a length of time, the teacher will find it impossible for them to register emotion just by asking them to look sad or happy. There must be a reason for registering emotion and it must be carefully explained. Again, in *The Flowers and the Passer-by* the boys playing the disciples were trying to look like men. In addition to changing their walk they felt it necessary to change the expression of their faces. The boy playing Peter felt that he should have a "far-away" look (see illustration), and constantly interrupted the director by asking, "Have I a far-enough-away look?" Another boy felt that he should look saintly, but of course succeeded only in looking sick, as a saintly expression does not seem to agree with a boy's face.

Scenery should create atmosphere. In a finished play production unless the scenery is the correct frame for the play, it is better to set the play in a cyclorama of curtains of cloth or paper, or screens painted appropriately. In educational dramatics scenery is not necessary. The playing space, however, must be carefully planned. The roads, castles, rooms, doors, whatever the setting is, must be given permanent place, else confusion arises in the minds of the children. Oftentimes boys and girls can be used as scenery—trees, flowers, even clouds. Surplus players can be occupied in this way.

Properties are the material requisites of a play except the scenery and costumes. In any play production, whether for educational purposes or finished for presentation, use only the properties that are needed to complete the action of the play. In dramatic work with boys and girls very few properties are necessary, and often they work better without any. It is better to use no properties at all than to use too many, because in handling properties, action is often lost. If properties hinder action, eliminate them. For example, you may give a beautiful fan to a girl. Her attention may become so absorbed in the fan that she may forget to play. A small paper fan would therefore be better in her hands even though the more beautiful one is called for in the play. If she is permitted to play with it constantly her interest in it may diminish. Action makes the play, not properties, in finished drama or educational.

Boys and girls readily imagine properties. The class was dramatizing a scene in a modern doctor's office. In one of the details of the scene a mother brought her sick little girl to the doctor. The nurse placed the child comfortably in a chair, then in pantomime, without the use of words, the doctor went through this action: He counted the girl's pulse, having first picked up a watch from the table. The watch and all of the properties except the table were imaginary. After he had counted off the pulse he placed the watch back on the table, picked up a thermometer and put it in the girl's mouth. After scrib-

[1] Copyrighted, 1921, by Elisabeth Edland.
[2] The Church School, April, 1921.

Costumes Made of Straight Pieces of Cloth Draped [1]

bling off a few notes he took out the thermometer, shook it, looked at it, and wrote out a prescription which he gave to the mother. One afternoon we invited in a number of the neighborhood children to watch the class play. The doctor worked very carefully and the attention of the children was intense. He went through all of the action with precision up to the point where he placed the thermometer in the girl's mouth. After pretending to put it in he hastily wrote out the prescription and gave it to the mother, who started to leave with the child. But one of the boys in the audience was not satisfied. He called out, "Hey, Doctor! You left the thermometer in her mouth"—and no properties had been used. Occasionally it happens a property is necessary which is difficult to get. "Impromptu" properties can then be used, such as a book for a paint-can, etc. There is nothing queer in such use to boys or girls unless the director makes it queer. Often through a gasp or a smile a director ruins a splendid bit of imaginary play and thereby forces a boy or a girl into self-consciousness or makes them lose faith in themselves.

Unless we can enter into the world of the child, play with him, and see things through his eyes, we should not attempt to become a dramatic director of children.

Properties can be made of plasticine, paper pulp, cardboard, wire, paste, glue, and a pair of scissors. Do not be afraid to experiment or to spend time on experimentation. Time is always necessary for good results, and if the goal is not worthy of having time spent on it, it is not worthy of trying for at all. If properties are to be used, they should be used throughout the entire playing period. An amateur play production always loses finish if the players have not rehearsed with their necessary properties.

[1]All photos by Dwight R. Furness.

Costumes are usually thought of as a great expense. Cheesecloth or gauze in quantity can be dyed the desired colors. In this way the director obtains prettier colors than can be bought unless the material is very expensive. Pageant costumes can be made simply and effectively by using a square pattern with a hole for the head, and for the arms if necessary. A strip of cloth four and one-half yards long can be draped into effective costumes (see illustration). With children, a costume needs merely to be suggested; a crown for a queen or king. In one of the missionary plays the savage chief fastened a large red pom-pom to his forehead with a piece of gold braid. Foreign costumes can always be represented by draped flags. They can be made of paper or inexpensive cloth.

Costumes, regardless of inexpensiveness or simplicity, should be carefully kept. In a short time the thoughtful director will have in storage, through donation or manufacture, material which can be used in many different ways. One costume can serve several purposes with a little readjustment.

Light and color are gradually becoming two of the drama's most valuable assets. Color should be studied by every teacher. In one of the groups was a boy who would not talk. In fact, he would do nothing but stand and look. One afternoon a red spotlight was thrown on him. He looked up strangely at first, and then he began to feel about for the color. The spotlight was moved about on the floor, and he chased around with it. He even laughed.

The director of amateurs working for a finished production will find one large flood light easier to handle than strips of foot or head lights. Experimentation in lights is quickly repaid.

Stage directions are always given from the players' point of view. By dividing a stage into three divisions running forward—left, center, right, and two divisions running left and right—forward stage and back stage, the director can easily place his characters and more easily obtain balance on the platform. For finished play production, sketches should be made of the grouping. Players should always be called by their character names.

Music, in dramatization with children, is one of the teacher's great assets, for children respond to rhythm and oftentimes play the story that the music tells. Through carefully selected music, atmosphere can be created, emotions aroused, and action portrayed. In all dramatics where music is employed it must synchronize with the tone in which the material is played.

Background of Paper Hung Effectively (Morality Play)

Every teacher using the dramatic method in teaching little children, should have in her possession a copy of *The Rhythms of Childhood* by Caroline Crawford and Elizabeth Fogg. As the authors say, this book gives some of the patterns, or designs, that are universal expressions in all child activity and action. For in child life these two are so blended that the one means the other.

We have left for last discussion the teacher himself. The method is of no value unless the teacher believes in it and does more than acquire a smattering knowledge of it. He must cultivate the art of working with other people. The more accomplished the director is, the more he realizes his need of assistance. It is only the genius in art who understands how to synchronize in a dramatic presentation music, lights, playing, and play material. Dramatic technique and child psychology must be savored with imagination. Can you still make believe? Do two chairs placed opposite each other represent portals to a giant's castle to you? Can you see a queen in a pig-tailed lanky girl who always squints? Patience and lack of nerves must be yours. Oftentimes the same story must be played fifty times, and each time you must make it as new and fresh as the first. It requires all of the teacher's resources to convert a crude dramatic sense into an artistic one. Analyze most carefully the possible effect of your working material upon the child, before playing. Is it your purpose merely to familiarize your pupils with a story or to make the story a part of the child so that he will make an active application of its teaching to himself? Plan carefully how to present the story simply without doing it crudely. No crude suggestion should ever come from the teacher.

"Except ye be converted and become as little children ye shall not enter into the kingdom of heaven."

Mrs. Heniger says, "The greatest teacher that ever lived said that, and he was the greatest teacher because he possessed the greatest vision, the deepest sympathy, the keenest imagination.

Pilgrim (In Wisdom, a play by Katharine Lee Bates)

Youth (Elizabethan costume)

Shame (loose cloak tied with rope)

Folly (Jester's costume)

to 'make believe,' and in the child's world of dramatic play we see only what we believe to be a fertile field for pedagogy; so we enter in and really believe that we are developing the child through play when we show him how to play, or in other words, when we show him the way that we would play the game or the way that we would act the character."

Christ presented all his great lessons in the form of parables because he knew that he could never reach the heart and soul of the people through preaching cold, bald facts. He used the dramatic story for his preachment just as children use it in their play, because he realized the power of the dramatic instinct, and as a teacher he made the highest use of this instinct that the world has ever known.

"'Except ye be converted and become as little children.' Could any precept be more clear? Yet how few of us know how to put it into practice! How poorly the servant has followed the master! Our dulled imaginations have lost the power

Dramatics require time and labor, patience and perseverance. Discouragement too often makes the amateur director give up. He must foresee that opposition and even failure are in his path and meet them with the determination to pass them. Think of these verses about a little boy who was:

"Jist a little fella,
With the tears a-streaming down,
Feeling he's the worstest used
Of any boy in town.
Crying fit to break his heart,
Wants to cut and run,
Cause he's had a licking
For a thing he's never done.

"Dry your eyes, my bucky lad,
And try your best to smile.
Things are going to straighten out
And righten, after a while.
Reckon that you'll find, my lad,
As life you travel through,
You'll get heaps of lickings
For the things you never do."

Vacation Record Cards

With Reproductions of Vacation Record Cards Issued by Denominational Publishing Houses

By Sarah Elizabeth Bundy

Visitor's Attendance Certificate

ISSUED BY THE

Sunday School

OF

(City) (State)

To (name)

Points of credit (if desired)

Date Signed

Superintendent, Secretary or Teacher

The Methodist Book Concern. New York-Cincinnati

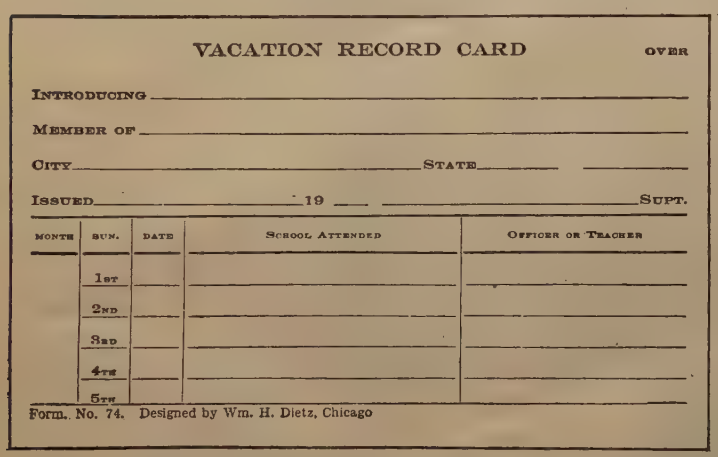
Collection

Attendance

Enrollment

Date

The above illustration is a reproduction of the Vacation Record Card issued by the Methodist Book Concern. Both sides of the card are shown. The exact size is five by three inches. The price of these cards is 75 cents per hundred, $3.25 for five hundred. Order from your denominational publishing house.



VACATION RECORD CARD OVER

INTRODUCING

MEMBER OF

CITY STATE

ISSUED 19 SUPT.

MONTH	SUN.	DATE	SCHOOL ATTENDED	OFFICER OR TEACHER
	1ST			
	2ND			
	3RD			
	4TH			
	5TH			

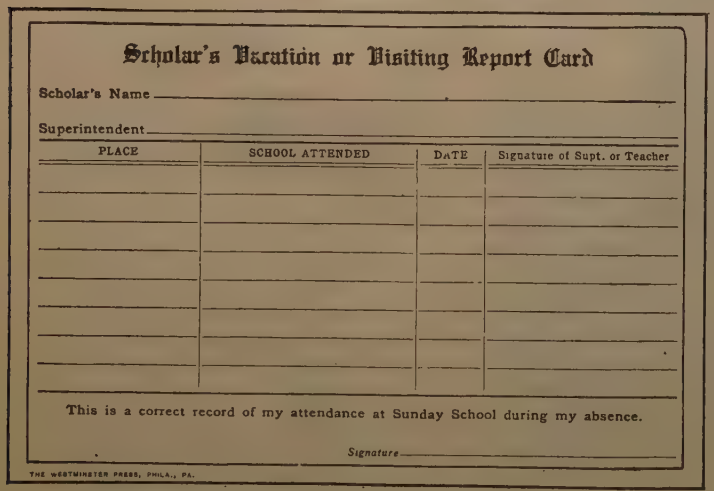
Form. No. 74. Designed by Wm. H. Dietz, Chicago

TO THE SUPERINTENDENT: Full credit will be given at the Home Sunday School for attendance when properly signed and dated by some Officer or Teacher of the Sunday School visited.

MONTH	SUN.	DATE	SCHOOL ATTENDED	OFFICER OR TEACHER
	1ST			
	2ND			
	3RD			
	4TH			
	5TH			

MONTH	SUN.	DATE	SCHOOL ATTENDED	OFFICER OR TEACHER
	1ST			
	2ND			
	3RD			
	4TH			
	5TH			

The above illustration is a reproduction of the Vacation Record Card issued by William H. Dietz. Both sides of the card are shown. The exact size is five by three and one eighth inches. The price is seventy-five cents per hundred. Order from your denominational publishing house.



Scholar's Vacation or Visiting Report Card

Scholar's Name

Superintendent

PLACE	SCHOOL ATTENDED	DATE	Signature of Supt. or Teacher

This is a correct record of my attendance at Sunday School during my absence.

Signature

THE WESTMINSTER PRESS, PHILA., PA.

A Member of

may secure credit upon our records for attendance at any Sunday School during absence from home. A line of this record blank should be filled out for each Sunday for which credit is claimed. The attendance should be attested by the signature of an officer or teacher of the school. Upon the presentation of this card to the Secretary of the home School, proper credit will be given upon the records.

The above illustration is a reproduction of the Vacation Record Card issued by the Westminster Press. Both sides of the card are shown. The exact size is five and one half by three and three quarter inches. The price is 75 cents per hundred, $3.25 for 500, or $6.00 per 1,000, postpaid. Order from your denominational publishing house.

THE humorous and would-be humorous have made sport enough of religion taking a vacation in the summertime. Some truth, no doubt, lies at the basis of their jests. Certainly the irony is sufficiently apparent that in the summer months young people's societies adjourn (any one might think the release of their members from public school would give them opportunity for greater activity!) and church schools are disbanded.

This happens even in California. To meet the situation, an interesting experiment was tried last year by the Claremont Congregational Church School. At Claremont the thermometer rises in July and August, and those who can, go, ocean breezes and mountain air being more desirable than the local environment at that season. Not wishing to have religious education entirely cease during that period, however, the school distributed cards for a vacation record.

On one side of the card there was a statement that the bearer would attend church and church school, if possible, ten times during the period July sixth-September twenty-eighth.

OUT-OF-TOWN CREDIT CARD.

THIS card, properly signed and dated by either the Superintendent or Teacher of the school attended, will be credited to the record of

.....

a member of ..... *Sunday School, and will certify that the pupil was perfect in the following.*

ATTENDANCE—ON TIME—GAVE AN OFFERING.

..... *Superintendent.*

DATE	PLACE	Superintendent or Teacher of School visited please sign below

DEPARTMENT OF SUNDAY SCHOOL SUPPLIES, SMITH & LAMAR, NASHVILLE, TENN., DALLAS, TEX., RICHMOND, VA.

The above card is a reproduction of the Vacation Record Card issued by Smith and Lamar. The exact size of the card is five and one quarter by three inches, and the price is 50 cents per hundred. Order from your denominational publishing house.

One hundred and seventy cards were sent out. Fifty-five were returned, and of these thirty-six recorded attendance at church and church school for nine Sundays or more. The cards which were returned came from officers, teachers and members of the school in all departments from primary to adult.

Christian Education

THE need of the hour is not more factories or materials, not more railroads or steamships, not more armies or more navies, but rather more education based on the plain teachings of Jesus. The prosperity of our country depends on the motives and purposes of the people. These motives and purposes are directed in the right course only through religion. Legislation, bounties, or force are of no avail in determining man's attitude toward life. Harmony at home and peace with the world will be determined only in the same way.

Religion, like everything else of value, must be taught. It is possible to get more religion in industry and business only through the development of Christian education and leadership. With the forces of evil backed by men and money, systematically organized to destroy, we must back with men and money all campaigns for Christian education.

We are willing to give our property and even our lives when our country calls in time of war. Yet the call of Christian education is today of even greater importance than was ever the call of the army or the navy. I say this because we shall probably never live to see America attacked from without, but we may at any time see our best institutions attacked from within.

I am not offering Christian education as a protector of property because nearly all the great progressive and liberal movements of history have been born in the hearts of Christian educators. I do, however, insist that the safety of our sons and daughters, as they go out on the streets this very night, is due to the influence of the preachers rather than to the influence of the policemen and law makers. Yes, the safety of our nation, including all groups, depends on Christian education. Furthermore, at no time in our history has it been more greatly needed.

We insure our houses and factories, our automobiles, and our businesses through mutual and stock insurance companies, but the same amount of money invested in Christian education would give far greater results. Besides, Christian education can insure what no corporation can insure—namely, prosperity.

As the great life insurance companies are spending huge sums on doctors, scientific investigations, and district nurses to improve the health of the nation, so we business men should spend huge sums to develop those fundamental religious qualities of integrity, industry, faith, and service, which make for true prosperity. I repeat, the need of the hour is not more factories or materials, not more railroads or steamships, not more armies or navies, but rather more Christian education. This is not the time to reduce investments in schools and colleges at home, or in Y. M. C. A. and similar work in China, Japan, Russia or South America. This is the time of all times to increase such subscriptions that the work of Christian education may be carried to all parts of the world and the teachings of Jesus made known to all people.

ROGER W. BABSON.

Using the Bulletin Board

MORE and more the bulletin board is coming into use as a means for advertising church and church-school services, and like all legitimate means of advertising it has its proper place and function. There are certain cardinal principles, however, which must be observed if efficiency and results are to be secured by its use.

First of all there should be good workmanship observed in the construction of the bulletin board, be it small or large; its dimensions should be in good proportion of height to width, it should be surrounded with suitable molding to give it a neat panel effect and it should be well painted so as to give added effect to the signs used upon it.

The subject matter should be carefully selected and well arranged, avoiding the easily made mistake of too much material, and leaving something for the imagination to supply. It would be best to call in the assistance of some experienced advertisement writer, rather than to have an ill-balanced, poorly displayed sign.

Of course due consideration will be given to the location of the bulletin board that it may be situated "so as to be seen of men"; the out-of-date signs will be promptly removed, lest it be thought that the matters on display are "has beens"; and then, there should be consideration given to appropriate signs between time, which may convey their message of suggestion and helpfulness to the passer-by and thus the bulletin board be made to do constant work, rather than part-time service.

FRED SCOTT SHEPARD.

A Boy's Worst Temptation

By Thomas C. Richards

"WHAT is your worst temptation?" was the question which I always put to the boys under my care at the opening of the school in September. The school was a State Reform School, where all the boys had been committed by the courts, and I was one of the Protestant Chaplains. My boys were largely of nominal Congregational or Presbyterian parentage. Only one of them was an actual church member and he bore an unmistakable Hebrew name. In age they varied from twelve to seventeen. Most of them were of what we call the 'teen age. Usually I had from twenty-five to thirty-five in my class for religious training. My experience with them ran over a period of five years.

At the opening meeting of the class a series of questions was given—always to be answered in writing, sometimes without signatures. These questions always included two or three about temptation. The results were tabulated and read at the next session of the class.

Stealing First

Before me now are three sets of such papers and I have tabulated the same. As the worst temptation, stealing heads the list with fifty-eight votes. Lying is next with twenty-eight votes, and swearing third with thirteen votes. Going on down the list are, running away from home and running away from school, smoking, disobedience, bad temper, drinking, immorality, and even murder.

Among other expressions used were "doing things my own way," "a bad heart," "shirk and get out of work," "was bad in all ways," "cheat myself and talk all the time."

These results are typical of hundreds of cases. Many of the boys were committed to school for some form of stealing, from petty thefts to breaking and entering. They spoke of it as "theft," "dishonesty," "taking things." "Stealing" was the usual title. The question was not asked on the papers "Why does a boy steal?" but the reasons were often given directly or indirectly.

Their Story

"One of the boy's worst temptations is when he has not had his meals and he passes a fruit stand or going past the bakery."

"From the boys I know I think their worst temptations are money and food."

"I think that it means that when a boy wants to go to the show, or wants some candy or cigarettes or is going to a circus that is the chief reason of temptation."

Another side light on the subject is the laconic reply, "Apples, tobacco, money." Still another says, "Boy's worst temptation is money and candy."

Another becomes philosophical and says, "A boy's worst temptations in my knowledge are lying, petty thieving and most any wrong thing which will bring him benefit and enjoyment."

"My own temptation is when the 'feed team' comes to ——— Cottage." (The boys lived in cottages and the food was carried to each cottage from the central kitchen.)

"A boy's worst temptation is to keep his hands and mouth to home."

Most of the boys condemn stealing. They do not attempt to justify it. One says, "My temptation is dishonesty, which I despise very much."

Lying the Commonest Temptation

While stealing was "the worst temptation," I found on closer questioning that the commonest one was lying. The boys admitted that when they had gotten into trouble they tried to lie out of it. Here is a typical confession:

"My own worst temptation is spending money. Cannot get enough to spend. *And then I want to lie.*"

"My worst temptation is trying to learn to tell the truth!"

"The thing I most despise in another boy because he did not own up at first. Then tempting me to leave school and go swimming in the creek-hole."

"I admire another boy because he told the truth and got out of it, and I lied and got sent here (to the reform school). The truth is the best policy."

"I think my worst temptation is stealing and lying. I try to lie out of it when I do wrong."

The trinity of temptations usually bracketed together, if the boys named more than one, were "stealing, lying, swearing." Profanity, "bad talk," "cursing" were pretty prevalent among the boys. As one of the boys said, after naming his special temptation, "and so on till he does all the things that will make a boy go wrong."

Many of the boys smoked cigarettes before coming to the institution, and smoking was absolutely tabooed in the school. Many of them had badly stained forefingers, indicating the habitual cigarette smoker. Many of them told me that they were "doped" with cigarettes. They insisted that after a time it affected their moral choices and had a debasing and oppressing effect on their characters.

The Question Elsewhere

These same questions were asked of a boys' club in a Congregational church. The chief difference in the replies in this set of answers was that stealing dropped to third or fourth place in the test. Lying was still way up in the list, but there was a larger variety of temptations and not as easy to classify.

On the other hand this question of the worst temptations was put to a young men's class in a church school, from eighteen to twenty-five years old. The answers by my request were unsigned and therefore freer. The answers were as follows: Drinking twenty, smoking thirteen, gambling eleven, bad women seven, swearing and stealing three each and so on down the list. (This was made in 1914-5.)

These answers were used by me in my class for character training in the reform school. For instance, instead of saying, "You boys are all a gang of thieves and put here because you have been convicted of stealing," I could say, "According to your vote stealing is the worst temptation you boys have, so I want to talk it over with you tonight and see what we can do to help you overcome it." The same was true of lying, swearing, smoking and so on down the list. The boys had made their own curriculum by their confessions of their own temptations and needs.

Why They Steal

My own conclusions as to why a boy steals are three. (1) *Self indulgence and lack of control.* Candy, cigarettes, and shows were some of the temptations that made a boy steal. A boy's stomach looms large in his appeal. Oftentimes he stole food in and out of the institution. His depredations often begin that way, in stealing from a neighbor's yard, then from a corner fruit stand. Cigarettes and shows are a close second in their lure, and for this the boy must get money. Apples and grapes will not buy these things.

(2) *Love of adventure stimulated by reading trashy literature but more often, today, by movies.* Breaking and entering, shooting and escaping the police become commonplace and even heroic and manly acts.

(3) *The lack of distinction between "mine" and "thine."* The lack of this emphasis in the homes of some of these boys is pronounced. Mothers were the recipients of stolen goods and in some cases instigators of theft, as shown at the time of the Boston police strike in 1919.

Why They Lie

When I could convince the boys that lying was cowardly, I had won my first battle. They confessed that they usually lied to save themselves from punishment, to escape detection, because they were afraid of being found out.

(Continued on page 480)

A Junior Program

THIS program is suggested for use in schools where there is no separate room for the Junior Department and the juniors are therefore compelled to worship with the older members of the school. Through such a service as this, in which important parts of the memory work are brought together under one subject, the meaning of the verses is emphasized and the children are given a vehicle for worship through which the emotions normal to children can be adequately expressed.

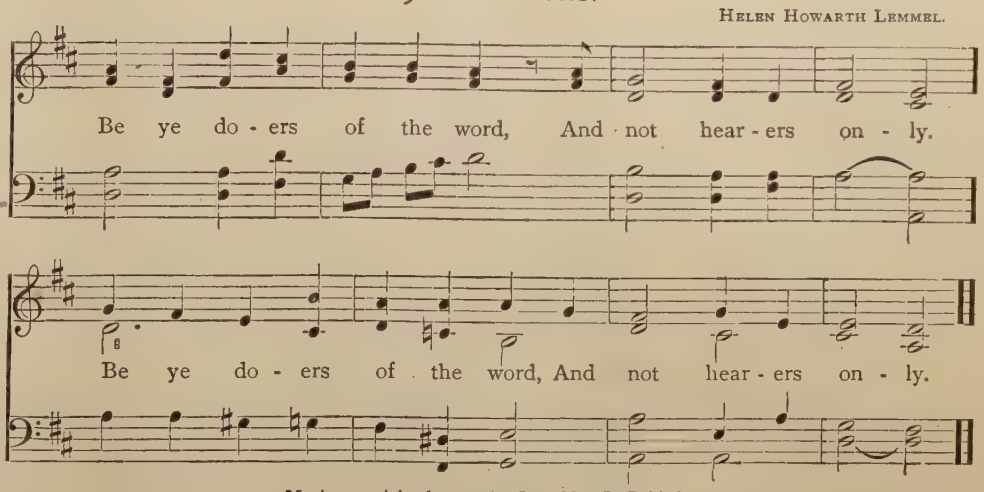
JULY—First Year

DOERS OF THE WORD

Bible Reading, Luke 10:25, 26.
Recitation, The Greatest Commandments, Luke 10:27.
Bible Reading, Luke 10:28-37.
Response, Junior Motto, James 1:22a. (Music.)

Junior Motto.

HELEN HOWARTH LEMMEL.



Music copyrighted, 1919, by Josephine L. Baldwin.

Mr. Roosevelt's Letters

A GREAT many people have been reading Theodore Roosevelt's letters to his children, published two years ago. They are filled with fun and good sense. It is a great thing to find a busy man like the President keeping his home relationships in repair and never losing sight of the interests of his children.

All young people would be helped by reading the letter written at the White House, January 21, 1904, and addressed "Dear Ted." It is on the question whether Ted shall go to West Point and take up service in the army as a life task. His father is not quite sure whether Ted is inclined to go into the army because he has no other definite career in mind, and so he challenges both the motive and the method of finding his life service. He quotes Captain Mahan's remark, when asked why he did not send him to West Point or Annapolis: "I have too much confidence in him to make him feel it is desirable for him to enter either branch of the service." Mr. Roosevelt goes on to show how many men in the army become fossilized and lacking in ambition and generally useless. He admits that education at West Point or Annapolis may give a man a grounding in discipline but says: "On the other hand, except for the profession of an engineer you would have had nothing like special training and you would be so ordered about and arranged for that you would have less independence of character than you could gain. . . . You would have had fewer temptations; but you would have had less chance to develop the qualities which overcome temptations and show that a man has individual initiative."

All this is interesting as showing Mr. Roosevelt's attitude toward war as a life business but it also shows how closely he tried to keep in touch with his children and advise them about their life work. We have a great many Conferences in the United States, under the auspices of various religious and secular organizations, which propose to help young people in finding their life task. They have their place. On the other hand, let no young man or young woman fail to get the frequent and full advice of father or mother with reference to the investment of life in some career. Every home has too much at stake not to give the most unprejudiced suggestions to its members.

ERNEST BOURNER ALLEN.

Camping for Boys and Girls

(Continued from page 465)

the great outstanding fact of camp is leadership. It is that which makes one camp sloppy, lazy, and selfish; which makes another clean, orderly, with everything planned well in advance, surrounded by a sort of spiritual atmosphere, the real leadership being in the background and the group feeling that it is carrying on the camp. Last year the girls of their own accord asked to have vesper service in the middle of the week as well as the one on Sunday. It is a life lived in the open. Boys and girls are doing things with adults and with each other, with the continued interchange of ideas and the freedom of the exchange which exerts an influence in the making of character which is not easily measured.

Then there are the fascinating evenings on the lake in the boats, when there is a bright moon, or the watching of the sun set with the wonderful picture which remains for a long time on the memory as the group stands silently watching for the sun to disappear. There is an opportunity for a great program on missions and to study some things which we do not seem to find time enough for during the year. The church can increase its usefulness and its power if it is willing to put itself into a camp.

Religious Education in Belgium

(Continued from page 452)

their parents as well, who would not dare enter our chapels on any other occasion. I know of many families who were brought to the church for the Christmas tree and never ceased afterward to attend the Protestant worship. The attraction of the Sunday-school Christmas tree is so great that the priests are beginning to set up trees in their churches and even the socialists celebrate the "Red Christmas" in their free-thinking clubs!

Some time ago, one of our colporteurs was asked by a girl of his missionary Sunday school to visit her parents. She asked him to pray, saying, "Now, father and mother, keep quiet; the gentleman is going to speak to God. You cannot see him, but he can hear us." The colporteur revealed to these people what prayer was. Accompanying the colporteur to the door, the little girl in tears told him: "I will try and be a sunbeam for my parents. May God help me to bring them to him!"

With God's help, we wish to put into every home of reconstructed Belgium such a sunbeam, a living reflection of the eternal Light.

The Lesson Places

The Hill Country Surrounding the Dead Sea

By Milton S. Littlefield

The sixth article in a series supplementing the geographical material in the junior and intermediate lessons of the closely graded course

THE feature of southern Palestine which made the strongest appeal to my imagination was the imposing wall of the hills of the eastern plateau as you look at them from the Judean highlands. The sky line is level as you look at it from the region around Jerusalem and Bethlehem, and the hills rising abruptly from the Jordan Valley have the appearance of a mountain wall beyond the deep chasm of the Jordan.

The outlines are softened in the blue haze of the distance, for the crest is thirty miles from you, yet that wall of Moab stands out with almost the distinctness of the rim of the Grand Canyon from El Tovar, only it is straight and unbroken as you look at it from the Mount of Olives.

A Valley Among the Hills of Judea

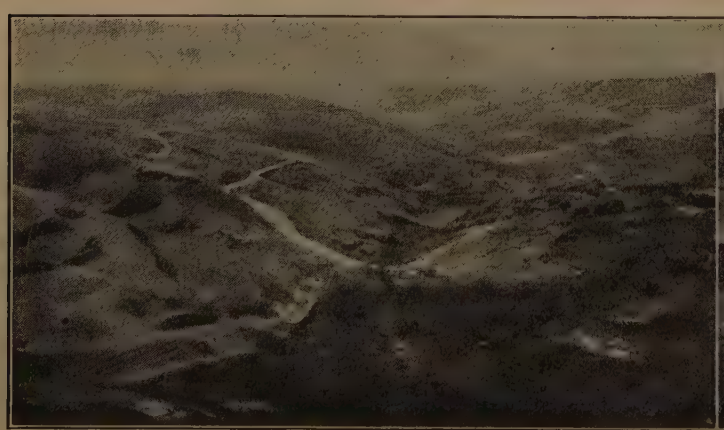
To the east of the southern reaches of the Jordan Valley the plateau is a sweep of bare lofty moors, a stretch of pasture land rolling off into the eastern desert, broken here and there by hillocks or valleys. The plateau is highest on its western edge, and from it project headlands which stand out 3,500 to 4,000 feet above the Dead Sea. One of these promontories just south of, and overlooking, Beth-Jeshimoth, with Western Palestine in full view, represents the knolls of Nebo and Pisgah; two others, Ramoth-Baal and Mount Peor respectively, and between them in a valley in the land of Moab, "where no foot comes, the rock is crumbling, and utter silence reigns save for the west wind moaning through thistles," the Lord buried Moses.

The mountain wall is cleft almost to the base by two gorges on the east of the Dead Sea, the Callirhoe and the Arnon. The Callirhoe was known in ancient times as the "valley of God." This awful chasm, or cañon, is bordered by cliffs at one point 1,700 feet in height. On the south side of the stream a series of basaltic columns rises several hundred feet and almost blocks the gorge, while far below, the hot springs are indicated by the thin cloud of vapor which rises to the skies.

In giving his impressions of this dark valley, Major Conder says:

"It took a full hour to reach the bottom of the gorge, and the scene was wonderful beyond description. On the south, black basalt, brown limestone, gleaming marl. On the north, sandstone cliffs of all colors, from pale yellow to pinkish purple. In the valley itself the brilliant green of palm clumps, rejoicing in the heat and in the sandy soil. The streams, bursting from the cliffs, poured down in rivulets between banks of crusted orange sulphur deposits. The brooks (which run from ten springs in all) vary from 110 to 140 degrees F. in temperature, and fall in little cascades amid abundant foliage, to join the main course of the stream. At one point the stream has bored through the sulphurous breccia, and runs in a tunnel of its own making, issuing from this hot shaft about 100 feet lower, in the gorge itself. Of all scenes in Syria, even after standing on Hermon, or among the groves of Banaias, or at En-gedi, or among the crags of the Anti-Lebanon, there is none which so dwells on my memory as does this awful gorge, the Valley of God, by Beth-Peor, where perhaps, the body of Moses was hid—the fair-flowing stream which Herod sought below the gloomy prison of John the Baptist at Machærus—the dead chasm where the Bedawin still offer sacrifices to the desert spirits, and still bathe with full faith in the healing powers of the spring."

The valley of the Arnon, twelve miles below the Callirhoe, is the deepest furrow on this side of the Dead Sea. While the channel of the river is not over 100 feet in width, the breadth of the valley from crest to crest is more than two miles. Its maximum depth is not less than 2,000 feet. The



Judean Hills

The Hills of Judea Above the Jericho Plain

sides of this great trench, except where they fall away in precipitous cliffs, are clothed with rich verdure. The Arnon is the largest stream that enters the Dead Sea on this side and its mouth is just halfway down the shore.

From the western side of the Dead Sea rises the tangled, broken desolation of barren hills which make the wilderness of Judea. On the summit of the Central Range the people of Judah lived, at once protected and challenged by the rugged character of their land. They were both separated from the world and in touch with it. They were shut off by the Jordan chasm and the mountain wall on the east, but below them on the west stretched the Philistine Plain, whose fields were the battle-fields and whose roads were the highways of the armies of their world.

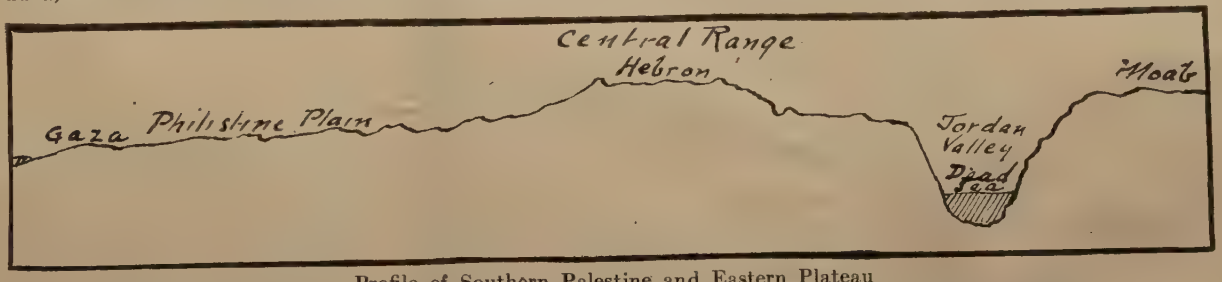
Judea has its characteristics; its general impression is that of a featureless succession of gray, stony moorland, through whose scant herbage protrude patches of bare white limestone, blistered by the blazing sun in a waterless land; shadeless slopes on which lie flat-roofed villages, beneath which a few vines, olive and fig-trees struggle for existence; wadies that are the dry beds of winter torrents; a mountain fastness secure from its isolation; a people to whose very doors came the solitude of the desert, before whose eyes lay a howling waste. The influence of such scenes on its history was to make it less attractive, thereby lengthening its days of freedom. Samaria absorbed into itself foreigners with their luxury and idolatry; Judea, the Semite of the desert,

One of David's Fastnesses

with his simplicity and rugged morality. The influence of locality on the people was to render them morally "most potential and famous"; "hence, too, sprang the defects of her virtues—her selfishness, provincialism and bigotry."

It was a land of shepherds, patriarchs, prophets. Kings sprang from this class, and when Christ would come nearest to the people of Judea it was under the figure of the Good Shepherd. "A vineyard on a hill of olives, with the fence and the stones gathered out, and the tower in the midst of it, is the natural figure which, both in the prophetical and evangelical records, represents the kingdom of Judah." The question suggests itself, Was it ever the rich land pictured in the Bible? The country for centuries has been under the blight of Moslem misrule and cruelty. When those hills are reforested and terraced, when water has been stored for irrigation, and the many plans made by the British, the new masters of that land, have been carried out in the years to come, those hills and valleys will be rich again and to the eyes of the desert-men will flow with milk and honey.

Judea's towns have been either fenced cities, shrines, or country villages. The former crowned the hill-tops commanding its borders, the agricultural communities lay chiefly on the eastern plateau and that to the southeast of Hebron. Its sanctuaries lay on the road that ran through the land. Jerusalem, which was both a fortress and a sanctuary, lay in the center. Unlike other capitals, she had none of the natural conditions of a great city. George Adam Smith, who has most beautifully brought out this point, says, "And yet it was here that she arose who, more than Athens and more than Rome, taught the nations justice, and gave her name to the ideal city men are ever striving to build on earth, to the city of God that shall one day descend from heaven—the new Jerusalem."



Profile of Southern Palestine and Eastern Plateau

THE STORY OF AN ELECTRIC MAP

THE electric map was a great success finally, though we had a good deal of trouble coloring it. The boy whom I selected to be chairman of the group proved to be just the right one, as his father is an electrician. This father helped also by constituting himself the engineers' base of supplies; furnishing wire, lamp, and socket. The boys worked like Trojans, and were all so interested. While they were at work, the room was literally strewn with maps, atlases, charts, Bible Dictionaries and Bibles of every description. I am sure they will never forget some of those places, especially the "fliv-vers" of the Jordan, as one boy called the fords. When the map was being wired, as each place was tested and the light shone in response to the contact, we all cheered as if we were at a football game! The rest of the department knew nothing about the work that was going on, as the boys wished the map to be a surprise.

On the day when it was to be presented, the announcement was made that some of our boys had recently been doing electrical engineering work in Palestine and would now show the results. Two of the boys then brought the map in and placed it on the platform while the other two unveiled their "chart of geographical surveys" for the school's inspection. Following the unveiling, some questions were asked, such as: To what town does the Christmas story belong? Between what two places was the story of the Good Samaritan laid? Even the teachers were afraid at times to answer the questions and very few were found who could find the places on the map. But after the map has been in use a little while we are sure every one will be much better acquainted with the geography of Palestine.

The pastor was not present on that Sunday but the map was hung in his study during the week. A few days after it was put there the pastor telephoned to the chairman of the map committee asking him to demonstrate the map at the mid-week prayer service. It was announced from the pulpit that this would be done and the note was printed in the weekly calendar. The people are all interested and the pastor says it is a fine, ingenious piece of work and that boys who do such things for the Sunday school ought to be encouraged.

ADA B. UNDERHILL.

Summer Lessons for Little Folks

By Jessie Eleanor Moore

"IF for his pets he learns a tender care,
The planted thought unlooked for fruit may bear.
An impulse given, in widening circles moves;
He'll learn, ere long, to cherish all he loves,"

writes Froebel. A little child's first lessons in service must begin with somebody or something that he can see and whose needs he can understand. His more intimate and daily contact with the out-of-doors, during the summer, makes this season a real opportunity to lead him to give that "tender care." While "mothering behavior," as Professor Thorndike calls the impulse to fondle and care for things both animate and inanimate, is instinctive, still the impulse to master and torment is also instinctive. That factor of original nature which is to hold supreme place in any individual life depends upon the training during childhood—upon habit formation.

But in the realms of religious education this training has a deeper purpose. Christian experience, for the little child, begins with the impulse to mother or to father something or somebody. Professor Coe says, "We love God only when we take his point of view, and we can take his point of view only through some experience of our own in which we actually exercise godlike interest in another."

The suggestions given below are intended for any group of little children who may be gathered together on summer Sundays either in the church school or in the home.

First Sunday

Gather the children in a group so that all may see well, and show pictures of domestic animals and children with pets. (Such pictures may be found among the Perry pictures or may be cut from magazines and children's picture books. Select as many as possible, of good size, and mount them.) While looking at the pictures the children will make comments and tell stories of their pets at home. Bring out the idea that pets are dependent on us for food and care.

"Can your kitty get a saucer of milk for herself? How does she tell you that she is hungry?" Ask some one to be a pussy. Let another child pretend to feed her.

Sing to the children "I love little pussy," which may be found in many collections of Mother Goose songs and in *Object Lessons for the Cradle Roll*, by Frances Weld Danielson. The children will wish to have this repeated several times and soon they will begin singing.

Play in the same way about a dog and the other pets which the children suggest. Let some of the children pretend to be chickens while others scatter corn. Repeat the rhyme beginning "I have a little chick," found in *Really Babies*, by Elizabeth Brownell. "What are you doing?" about a little girl and her cat, is another good one to be used in this connection and may be found in the same book.

Speak For It

Give each child a sheet of paper (at least 9 x 12 inches in size) and ask the children to draw the dish and the food that they give a pet which they have at home. Collect the drawings and show them one by one, giving opportunity for comments. Or let the children draw on the blackboard, one at a time, while the others watch, thus making a sort of cumulative picture.

Tell the story of Buff and the story of Max, found in *Object Lessons for the Cradle Roll*, Lessons 32 and 33. (These two stories may well be told as one to any group of children between five and seven years of age.)

Sing "I love little pussy."

Make a simple prayer, "Heavenly Father, we are glad for our pets. Help us always to remember to feed them. Amen."

The children will delight in having something to take home at the close of this little series of lessons. A scrapbook filled with pictures illustrating each subject will serve to recall much of the teaching. These books may be made of several folds of any tough brown wrapping paper, sewed together at the back. Cut the paper 10 x 16 inches. These sheets, when folded once, will be of a convenient size. Or the sheets may be cut 10 x 10 and a separate sheet used each Sunday and all fastened together with brass fasteners on the last Sunday. The making of the books will be sufficient work for the first Sunday. Ask the children to bring pictures of animals, save them yourself and ask older children in the school to contribute. Suggest that the whole group make one scrapbook to give away. Work on it a little each week and when finished, send it to a sick member of the group, a child shut-in or a hospital.

Second Sunday

Work on the scrapbooks first, using the pictures which the children have brought and allowing them to choose from the general store which the teacher has collected.

Repeat the plays of children caring for pets, as suggested on the first Sunday.

Sing "I love little pussy."

Retell the story of Buff and Max, letting the children help if they can.

If there was group drawing on the blackboard last Sunday have individual drawing of food for pets. Collect and give time to looking them over and commenting.

Tell the story, "The Blind Cow's Friend," given on page 478.

Close with a simple prayer.

Third Sunday

Have pictures of a cow and a duck pasted in the scrapbooks to recall the story. Retell the story of "The Blind Cow's Friend" with the children's help.

Give out sheets of paper and let the children illustrate the story. Not all will be able to do this. Perhaps they may prefer to play it and this may be done.

Listen to stories of the pets at home.

Sing "I love little pussy."

Show a picture of a shepherd and sheep.

Tell the "Story of a Shepherd and His Sheep," lesson 17, Beginners' Course, International Graded Lessons.

Fourth Sunday

"There was once a shepherd who took good care of his sheep. Who could draw something which he used?" (Use blackboard for this.)

Retell the "Story of a Shepherd and His Sheep." This may lead to playing the story or suggest making a picture of the story on paper.

Gather the children where all can see and show the pictures in *Bird Neighbors* by Neltje Blanchan. Encourage the recital of experiences of bird life and explain the pictures. Repeat the Bible verses, "The

birds of the heaven have nests," "They sing among the branches," "Your heavenly Father feedeth them," whenever they are fitting. Show a nest and let the children feel the soft lining.

Suggest playing about the bird's nest, having father and mother flying back and forth bringing the straw, the mother sitting on the nest and the feeding of the baby birds. While the children are playing, sing "The Bird's Year" found in *Songs for Little People*, Danielson and Conant.

Tell the story, "Out of the Nest" in *More Mother Stories*, by Maud Lindsay.

Close with a simple prayer, "Heavenly Father, we thank thee for the birds that sing. We want to help them, for we are big and they are little. Amen."

Fifth Sunday

Play the bird's nest, singing "The Birds' Year." Ask the children in their seats what they could do to help the birds. Play at scattering crumbs, setting out dishes of water for bathing and drinking, and walking softly near the nest.

Sing the song, "O, little friends in feather," several times.

Retell the story, "Out of the Nest."

Ask the children to draw a picture of the story, or a tree with a bird's nest in it, or a nest and eggs. Perhaps the smaller children cannot draw anything but a few dots for crumbs and a circle for a dish of water.

If there is a place on the church grounds where such a thing is possible, the children may put up a bird's bath. Have a stout stick, sharpened at one end, prepared. The children may take turns at driving the stake into the ground. On the top of this nail a flat board. The children will be able to do this well enough for a temporary standard. On this place a dish of water. A pudding dish, about four inches deep, is best. The purpose in having this actually done while the children are together is to encourage them to do the same at home. The churchyard may be a very poor place for a bird bath and it need not remain there long, but the concrete experience will impress the need more vividly and show the children how to do it.

If this is not done, prepare pieces of paper with "Remember to give me a drink" printed on them. Each child may have a bird, cut out of paper, to paste on the large paper, and it will serve to remind the child of his plan to provide a drinking place for feathered friends and perhaps arouse the family to help him.

As an introduction to the story, question about garden experiences or show pictures of children at work in gardens.

Tell the story of "The Little Crooked Rosebush" given on this page.

If the children have gardens ask them to bring flowers to send to a shut-in, if there is one whom the children know. They will not bring many; so plan for securing some from other sources.

Sixth Sunday

Have the children put the flowers which have been brought in water.

Let individual children draw on the blackboard "something we use to take care of flowers with."

Sing, "Let us make a garden," found in *Child Land in Song and Rhythm*, by Jones and Barbour.

The Little Helper

Play making garden. The children will suggest different ways. One plan is to have children stoop down as flowers and then grow slowly as a little gardener pretends to dig around the roots and water them.

Children may draw gardens and children with watering cans and shovels on the large papers. Collect the drawings and comment on them.

Repeat the rhyme "When all the roads are white with dust," found in *In Play Land*, compiled by Frances Weld Danielson.

Retell the story of "The Little Crooked Rosebush."

Retell any of the review stories which the children ask for. Play again any of the plays used during these lessons.

Finish up the scrapbooks and the scrapbook to be given away. Write on a card the name of the recipient and the children's names and let the children do the wrapping and tying.

Arrange the flowers which have been brought in a basket, ready to send to a shut-in. If preferred, each child may make a simple paper basket and fill it with the flowers he likes best "to take to Mother." Use stout paper and fasten the handle, made from a strip of the paper, at each side with brass fasteners.

The Little Crooked Rosebush

ONCE upon a time there was a Man Who Had a Great, Large Garden. In it grew flowers of every color—red, yellow, pink, and blue and white. Some of them grew close to the path, some of them grew on tall bushes and some of them grew close together in straight rows.

Next to the Great, Large Garden lived Little Boy. Little Boy loved flowers, and so very often he stopped his play to put his face up close to the fence and look through into the Great, Large Garden. Little Boy had a garden too, but his was very small, just one little, round place. And Little Boy had a shovel to dig with and a watering can with which to carry water, but he had not a single seed or flower to plant.

Now the Man Who Had the Great, Large Garden had a very queer way of doing, so Little Boy thought. When he walked in his garden he kept his hands in his pockets. He never carried water to his flowers, not even when there was no rain for days and days. He never pulled out any weeds. He never dug around the flowers to keep the earth soft. He never helped his flowers to grow. And besides, he never picked any. When he walked in his garden he kept his hands in his pockets and just told the gardener what to do.

One day when he came into his garden he stopped before a little rosebush. It was a queer, little rosebush. Besides being small it was so crooked and it had only a few tiny green leaves on it. "Pull it out," he said to the gardener. "It will never have roses on it. Throw it away." And the gardener did just as he was told.

Little Boy was playing with his ball and by and by he lost it in the grass close to the fence. And as he went to look for it he came upon the Little, Crooked Rosebush, torn up by the roots and lying just where the gardener had thrown it.

"Poor little rosebush!" said Little Boy, as he picked it up. "You'll never have roses lying there. I must put your feet in the soft earth for you."

Straight into the house he went and brought out his shovel and his watering can. Then, just in the middle of his little, round garden place he began to dig. When the earth was nice and soft and the stones taken out, he dug a hole. There he set the Little, Crooked Rosebush and then he packed the soft earth all around its feet. And the Little, Crooked Rosebush stood up just as straight as it could. Then Little Boy filled his watering can in the kitchen and gave it a good drink.

Day after day went by and Little Boy

[1] Copyright, 1921, by Jessie Eleanor Moore.

never forgot the Little, Crooked Rosebush. Every morning he looked out of the window at it as soon as he got out of bed. The warm sun shone on it and sometimes the raindrops fell on it. Every day that they did not fall Little Boy filled his watering can and gave it a drink. Often he brought out his shovel and dug up the earth all around its feet.

"It has many more green leaves on it," said Little Boy, "and it is a little bigger and I really think it tries to stand up straighter."

Then one day Little Boy found growing on it a little, hard, green thing which his mother said was a bud. "Watch it carefully," she added, and Little Boy looked at it from the window each morning as soon as he was out of bed.

One morning when he looked out he clapped his hands and called to his mother. He could hardly wait to dress himself, for there on the Little, Crooked Rosebush was a white rose just opening.

Every one who passed by that morning had to stop and look at the Little, Crooked Rosebush with its one white rose.

"Where did it come from?" asked the children in surprise.

"I helped the heavenly Father take care of it and it grew," answered Little Boy.

"What a beauty!" said the grown-up people. "How did you get such a fine one?"

"I helped the heavenly Father take care of it and it grew," answered Little Boy.

Then he heard a voice from the other side of the fence. It was the Man Who Had the Great, Large Garden. "Mighty fine rose you have there, my boy. It is finer than any of mine. How did you do it?"

"I helped the heavenly Father take care of it and it grew," answered Little Boy.

"He helped the heavenly Father, he helped the heavenly Father," said the Man Who Had the Great, Large Garden, over and over to himself.

The Blind Cow's Friend

A True Story

THERE was once a cow that was blind. She could not see the green grass which she ate. She could not see the daisies which grew in the grass. She could not see the barn door; so the farmer had to lead her so that she would not run into the side of the barn. He kept a halter, all made of little straps, on her head. Then he would take hold of the halter and lead her about.

Now the farmer took good care of all his cows. Every morning he took them out in the pasture where the grass was green so they could eat. In the pasture he had put a great trough that was always full of fresh, cool water. His cows could drink whenever they were thirsty. But when the blind cow was thirsty she could not find the trough because she could not see it.

On the same farm there lived a duck. Every morning the duck would leave the pond where she went swimming, and would walk, wobble, wobble, wobble, across the road and creep under the fence into the pasture where the blind cow was. When she came near to the blind cow she would begin to talk to her, duck fashion, "Quack, quack, quack, quack." And the cow would get up and follow her. "Quack, quack, quack. Come this way," said the duck as she wobbled on in front. And the cow would walk slowly behind with her nose near the ground and her ears pricked up so she could hear the duck. On and on they would go across the pasture until they came to the trough. There the duck would wait until the poor blind cow had taken a good drink and then back they would go, the duck ahead calling, "Quack, quack, quack, come this way," and the cow following slowly behind.

Every afternoon the same thing happened. The duck left off swimming in the pond and came across the road and under the fence. Then she would begin talking to the poor, blind cow. "Quack, quack, quack, want a drink? Quack, quack, quack, come this way. Quack, quack, quack, this way for water." And the two would begin their journey, the duck wobbling on in front, saying, "Quack, quack" all the way, and the cow walking slowly, following the voice of the duck. So they went to the water trough and back again twice every day.

The duck had no hands with which to lead the cow by the halter as the farmer did. All she could do was to say "Quack, quack, quack," but she was a good friend to the poor, blind cow.

"God Is Bless"[1]

Another Page from a Mother's Baby Book

"GOD is ———" prompted the mother. "Bless," responded baby's voice. "God is bless," she repeated to avoid any misunderstanding as she saw the puzzled look in mother's face.

"Little girl," as she is familiarly called, was snugly settled on her father's lap where she was always privileged to sit during the delightful morning ceremony known as family prayer. What a scramble there was to pull off her bib and climb out of her chair when prayer time came! With her cheek still bulging with the last big bite she would start for Daddy's knee. Sometimes she was allowed to run into the other room and get the big fat book called the Bible and bring it to Daddy. Back she would come hugging it close in her little arms, her eyes shining with the pride of importance and achievement. Up she went into Daddy's lap, her head against his vest, and eyes watching the pages of the book before her. When father had found the passage he sought and the turning of the leaves had ceased, a chubby hand patted the page as she demanded, "Read dat!" And father obediently read the verses he had selected, while a tiny finger wandered back and forth and up and down on the lines, supposedly helping Daddy to keep the place.

The reading finished, it was the little girl's turn. "Suffer ———" began mother, "da little chillern to come un' me," continued Marjorie, "an' forbiddem not, for such is kingdom hebben."

Next came the classic hymn of childhood, "Jesus loves me, this I know." Only in the last few days had baby's voice ventured to sing with the others through this hymn, though the smile on her lips had always told of pleasure in the song. Today she tried very hard to sing. What matter if her idea of tune was simply any possible variation of the scale that might suit her fancy regardless of the melody? And what matter if she did politely wait for the rest to start each line and then come racing in to finish two or three words behind the rest? She was making the best music she knew; she was doing her bit in team work and she was doing it with such shy earnestness that she hid her face in Daddy's coat for a minute when the singing ceased.

Next in the regular order of procedure was prayer time, when every one knelt by his chair and little girl knelt quietly by Daddy while he poured out the morning petitions and asked the heavenly Father to take care of little girl and all the rest of the family during the day. But today father had varied the order somewhat by turning to mother with the question, "Don't you think it is time little girl learned another little verse?" Mother rose to the occasion immediately and hit upon a short one.

"Listen to mother, dear," she began. "Mother wants you to say, 'God is love.' Say it for mother now, 'God is———.'"

And then came baby's unexpected response, "———bless. God is bless!" And nothing could change nor correct her new version. Finally mother compromised. "All right, dear. Then say 'God is bless, and God is love.'" That was satisfactory. Baby Marjorie easily mastered the words

[1] Copyright, 1921, by Arthur F. Stevens.

and added them to her store of verses, and prayer time proceeded peacefully.

But many times during the day mother tried to trace the associations in the little one's mind that had made her so certain that "God is bless." There was always a reason somewhere for a complication of that kind, simple as it might seem. Two-year-old Marjorie was not unreasonable. It seemed to be the very passion of her nature to get things right. How she would work over words and phrases to get them as mother said them. And if she really understood mother's instructions, her requests and occasional commands, her very instinct seemed to be to obey.

Of course there were unhappy times, mother reflected, when she did not make herself clear and expected too much of her baby girl; or there were times when she did not stop to understand the process of reasoning going on in the little head that made immediate compliance with her wishes difficult. She had learned in such times that baby's sense of justice was very keen and must be respected, and that force was out of place where only fair play and understanding were needed. The forlorn sobbing of the misunderstood child had taught mother more than one lesson in patience.

Mother remembered too that there were times when she had not been careful that baby girl's schedule of sleep and food should be undisturbed. A broken nap and an irregular or unwise meal had put an unusual strain on the little body, had robbed her spirit of its natural sunshine and put unfair difficulties in the way of happy obedience. Mother had tried to learn at such times not to give commands or raise any unnecessary issues of obedience until physical poise was gained again, for was she not herself to blame for baby's restlessness and fretful spirit?

One or two humiliating times she would never forget, times when little girl had seemed really contrary without any of the causes suggested. But there had been one big cause. Mother herself had been contrary. She had allowed herself to reach a place of such nervous instability that her mood of irritation and impatience had communicated itself to her little daughter, and the golden rule of love seemed temporarily suspended for the ugly rule of force. In these times the mother heart had tasted the bitterness of defeat, and there is no defeat more bitter and humiliating than the defeat of one's best self, especially where the innocent sufferer has been the sensitive soul of a little child.

At these times mother had made a discovery. Even more important perhaps than a correct physical regime for her child was a normal life for herself which would enable her to bring her best thought and strength to the delicate problems of motherhood. It was undeniably wrong to allow herself knowingly to fall below par. It was a breach of faith with the child who looked to her almost entirely for training in the first four years of her life.

Of course there was that time when she had to sit up night after night with father during his illness. It was unavoidable, she could not keep rested. Yet in that time the Father above had understood. He had seemed to furnish the strength that kept her spirit gentle and loving with her little girl even when the torn nerves were crying out for rest.

But the humiliating times, she reflected, had not been of that kind. They had come because of unwise and unwarranted abuse of the rules of physical well being, and the toll that was paid in exhausted body and impatient spirit was only added to by the secret sense of guilt.

Thus it was that the mother mused as she went through the duties of the day. By nightfall she had almost forgotten the incident of the morning. It was nine o'clock when she began her preparations for going to bed. Three hours her little girl had already been tucked in her crib. But something had wakened her. As mother turned on the light she saw big mischievous eyes peeking at her and was greeted with a gleeful chuckle of delight and fellowship. While she made herself ready for bed and turned down the coverlets, little Marjorie carried on a running fire of happy comment in baby language. Out went the light and mother came to the cribside for a last good night.

"Say a 'bless,'" commanded little girl. Mother was puzzled again. "God is bless—say it," little girl demanded again.

"Yes, God is bless, and God is love."

"No, no, 'bout make little girl good little girl," pleaded Marjorie. Slowly the light dawned in mother's mind. So that was it! From the earliest babyhood of her little one, a spontaneous prayer had welled up in the mother's heart night after night as she bent over her baby's crib, and she had spoken it aloud as an evening benediction. It had never brought any special response; it had not been intended for that. But it had always brought immediate quiet to the restless body and a serious look into the wondering eyes that looked up into mother's face. That was all, except that during the day there had always seemed to be an almost magnetic power in the words "mother's good little girl."

In the last few months this blessing had been forgotten in the many other possibilities of story and prayer and conversation that had come since the baby mind and baby vocabulary had grown so rapidly. Yet it was there. All unsuspected it had become imbedded in baby's consciousness and so much a part of her that she wanted it to quiet her at this restless time.

With swift tears of comprehension the mother bent down and laid her hand on baby's forehead:

"God bless my little girl,
God keep my little girl,
God help my little girl to be a good little girl.
Night, night, sweetheart, night, night."

That was all there was to it, but at the third line little girl sighed a big "ah" of satisfaction and turned over contentedly to settle into profound sleep.

And mother lay and thought in the dark. So that was why "God is bless." The only place where she had happened to use the term "God" rather than "heavenly Father" with her little child had always been associated with the word "bless." No wonder that in Marjorie's mind God was blessing, that he was always blessing. And that blessing to her meant helping her to be a good little girl. Who would have dreamed that those few words each night had gripped the life so intensely?

Do you know the deep soul-stirring, the sudden wonder that comes from the discovery of answered prayer, or of prayer in the process of being answered? Even though that process may be perfectly explainable in the normal working of the mind and heart? Nevertheless the answer is there, and the swift joy of it is almost overwhelming for the moment: To know beyond dispute that God can work and is working with the mother who prays!

And so to that mother came a new sense of divine companionship that night. And one great hope fastened itself anew upon her life: That the one thought which all unknowingly she had sown in her little one's heart might continue to grow, that it might develop into a living consciousness that truly God *is* "bless," that God is love, that God will help his little girl grow into sweet girlhood and strong womanhood.

And the intensity of the mother's hope again became a prayer. The words were the same; only one thought was added. but the content how much greater:

God bless my little girl,
God keep my little girl,
God help my little girl to be a good little girl.
God help her mother to be a good mother.
Night, night, sweetheart, night, night.

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The World of Self and Society

(Continued from page 459)

young man, with all the eagerness of youth made more intense by his exalted idealism; the young man with a career before him, with high hopes for his fellowmen, with willingness to spend his energies without measure, and to sacrifice all the commonly desired ends—wealth, position, influence—to his one great purpose. It will be a study of Jesus as he comes up to the crisis of his life at Caesarea Philippi, realizing that his adherents are dropping away from him—"Will ye also go away?" tracing from this point the swift-moving forces as they combined against him and culminated in his sacrificial death. The effect of such a study upon the mind of youth is illustrated in the following incident:

It was Easter Sunday and the teacher of a class of girls took occasion to sum up rapidly the life of Jesus, as a young man. The course of his career was sketched somewhat as in the foregoing paragraphs, with occasional illustrations from the immediate present, to make more vivid the fact of his youth, the disappointment and pain which must have been his as he thought of all he had hoped to accomplish and the misunderstanding and bitterness with which his hopes were frustrated. As the story led up to the death of Jesus in that lonely hour upon the cross, and his cry, "My God, my God, why hast thou forsaken me!" the eyes of one of the girls filled with tears as she exclaimed, "Oh, I think that is the saddest story I ever heard!"

But the story should not end in sadness. It should bring them to the point where their hearts "burn within them" as they walk with him, and they should not leave it until they also comprehend and aspire to "the joy that was set before him," the sufficient reward for devotion and sacrifice. Then they will appreciate and love Paul's wonderful poem in the thirteenth chapter of first Corinthians, exalting Love as the Greatest Thing in the World, and they will sing with new enthusiasm Matheson's hymn, "O Love that wilt not let me go." There will be self-chosen projects through which they will try to express such love in gracious ministries of service, in the circle of their own homes, in the needy places of the city, in the desolate loneliness of the country, and in the neglected places of the wider world.

Other Available Material

There is abundant material for other project-courses; on the life of Peter, the life of Paul, the life of Martin Luther, the life of John Robinson and the Pilgrim story, the life of David Livingstone or Adoniram Judson, the life of Marcus Whitman—all of them splendid illustrations of men who had caught the vision of Christ and had committed their lives to him, working out their daily tasks and commonplace duties in an extraordinary way. And through the study of these project-courses, as well as through their own group life and self-chosen projects, the young people will be constructing their own ideal, making their own decision, forming their own life-purpose, and achieving the unity of their own lives which alone can bring them peace of mind and happiness of heart.

Near East Relief Reports

(Continued from page 450)

vist or Turk. All forces seem to recognize the purely eleemosynary character of the American relief work and endeavor to give all practicable assistance in the care of orphans under the relief administration.

The Near East relief still faces a great task which challenges the whole-hearted help of every church school in America. At least a million people and probably more than a million are living in the Near East today who would have perished had it not been for American relief. The committee is now endeavoring in every practicable way to throw upon governments or such other responsible agencies as can be found the support of the adult refugees. The committee will also continue as in the past to develop industrial relief and self-support wherever possible. The people are enterprising and anxious even in exile to avail themselves of every possible opportunity to regain self-support. Rehabilitation, however, is a task that must be assumed by government agencies.

The committee is endeavoring to find homes or other support for as many as possible of the rescued girls and orphaned children, but it seems inevitable that for a considerable period a large number of these fatherless and motherless waifs of the war must depend upon Near East Relief for support. Industrial education will be stressed not only as a means of partial self-support, but even more as a preparation for usefulness in the future economic life of the country.

The children now under the care of this committee wisely guided will become the leaders in a new era in the Old World. They will be the trained agriculturists, mechanics, merchants, manufacturers, bankers, educators, lawyers, doctors, governors, and national leaders of the Near East.

A few millions of dollars wisely expended at this time in the support, education, and molding of these young lives will be worth vastly more to the world than billions of dollars that otherwise may later be required in suppressing warfare and strife. This distinctively humanitarian relief work as an expression of brotherhood should help to mark the beginning of a new era of peace and interracial international good will in the Near East.

A Boy's Worst Temptation

(Continued from page 472)

"You did not have the courage to stand up and tell the truth?" I asked. They usually agreed. My next question was, "What do you think of a coward?" Whatever else they were called, they did not want to be accused of cowardice.

An appeal to tell the truth because it was manly and took more nerve and sand than an act of physical courage, was usually the most effective leverage.

This is no place to repeat the talks which I gave. Suffice it to say that Washington's words on profanity, Farragut's father's advice to his son, and Theodore Roosevelt's and Grant's action in never allowing smutty stories to be told in their presence, were the best arguments for clean language. Athletics and training were the one answer to cigarettes which found them.

The method of inquiry, of finding out a boy's worst temptations and then meeting them, will work with Boy Scouts, classes in the church school and boys' clubs. Try it.

Other questions were asked of these same boys such as "What is temptation?" and "How do you overcome temptation?" which will be treated in a succeeding paper.

Summer Camp-Conferences

(Continued from page 449)

28 to July 11; Girls'—July 26 to August 8; Lake Winnipesaukee, New Hampshire; Girls'—August 10 to August 22; Boys'—August 23 to September 5.

The Camp-Conferences began at Lake Geneva, Wisconsin, in 1914, and the first extension was inaugurated at Lake Winnipesaukee, New Hampshire, in 1920. As fast as consistent with the policy of adequate leadership, other extensions will be instituted into other sections of the continent.

The Need of Young People Training

The adolescent has always been the point of greatest weakness in the church school. Patent remedies or stunt programs will never solve this problem. There is but one solution of permanence available, and it is the challenging and training of the adolescent for a worthwhile service among his or her fellow-adolescents. The idealism and desire for service of the period can be capitalized by the church in leadership training, and a voluntary and professional ministry of religious education raised out of adolescent possibilities in a single generation.

Current Motion Pictures

REVIEWED BY ELISABETH EDLAND

This department will answer motion picture inquiries. Are you looking for a special film program? Do you want films for children? What are your problems?

Vitagraph

Black Beauty

WHAT has been your chief difficulty in showing motion pictures in your church or church school, and how did you overcome it? Perhaps your experience will be helpful to others.

Inquiries have come to this department regarding the rental of films. Films vary in prices ranging from two dollars up. If the film is used after the first year of its release, rental fee is lower.

Films should always be obtained from the Exchange listed. For the convenience of our subscribers who have asked for Exchange addresses we list them below.

The following films have been chosen from the bulletins issued by the National Motion Picture League.

Black Beauty. 5 reels. Exchange, Vitagraph. Anna Sewell's story, "Black Beauty," to which an "inside" story has been added. The characters of the "inside story are the same as in the original story. Cut all scenes and subtitles referring to stolen money, scenes of struggle to kiss girl and scene of "Ginger" being carted away.

The Scarecrow. 2 reels. Exchange, Metro. Buster Keaton Comedy. Cut scenes of taking quarter out of gas meter, bottle in hip-pocket, and scenes of kicking.

The Lion Hunter. 1 reel. Exchange, Fox. Comedy cartoon.

Chickens. 5 reels. Exchange, Famous Players-Lasky Corp. Douglas MacLean. A rich young man buys a chicken farm as a fad; then upon losing his wealth turns it into a profitable occupation. Strong comedy element. In part 3, cut views of pistol.

Her Lord and Master. 6 reels. Exchange, Vitagraph. Alice Joyce. In part 2, cut scene of girl shooting Indians. An American girl who has always had her own way marries an Englishman. She asks him for her sake not to give in to her foolish wishes. What happens as the result of this promise is the story told in the picture.

In the Jungle. ½ reel. Exchange, Educational Film Corp. Motor mechanical toys. Juvenile.

Modern Aspects of Japan. 1 reel. Exchange, Famous Players-Lasky Corp. From Vancouver to Yokohama, Grand Hotel, Yokohama, scenes on the modern docks, 18 miles to Tokio, Central Railway Station and modern hotel, the new bridge, O'Dori—the Broadway of Tokio, department store with elevator and roof garden, Ueni station, rush hour, new steel bridge, Seaside Hotel, view of Matsushima Islands.

Toad Traits. 1 reel. Exchange, Beseler Educational Film Co. Toad tadpoles change into little bits of toads, while only a few days old, the spade-foot toad, native of United States, digs backwards with its hind feet and burrows into the sand, powerful limbs and spadelike edge on the toes of the hind feet, a giant toad of the West Indies, hop toad, African water toad, natterjack, American tree toad photographed through glass, showing suckers on the end of his fingers and toes; these suckers enable him to climb; tree-toad acrobatics.

In Gipsy-Land. 1 reel. Exchange, National. Entering the Tzigane Country by the Kazon Pass, producing a waterfall to entertain visitors, gipsies that till the soil, town life, the town pump, droves, flocks and herd keep the men busy, following the stream of Carpathians to queer farmsteads, the real Gipsy-folk, Tzigane girls and women of the old Romany dress and speech, Romany chief, women knitting, eating out of the common pot, music and dancing.

My Adirondack Visit. 1 reel. Exchange, National, a picture poem.

The Development of the Art of Writing. 2 reels. Producer, Chas. Raymond Thomas. Different methods of writing throughout the ages, Egyptian hieroglyphics, etc., alphabets of various countries showing how the Palmer method is used in schools.

A Little Atlantic. 1 reel. Exchange, Famous Players-Lasky Corp. The Bermudas, scenes of St. George and Hamilton from airplane, coral reefs, Khyber Pass, quarrying soft coral, over Hotel Frascate in airplane, Walsingham House, Gibbs Hill light, Invernie sailing from Hamilton.

Film Exchanges

New York City

Pathescope Co. of America, Aeolian Hall, 42d St.
Gaumont Co., 101 West 42d St.
Famous Players-Lasky Corp., 729 Seventh Ave.
Fox Film Corporation, 130 West 46th St.
Educational Film Corporation of America, 729 Seventh Ave.
Realart Picture Corporation, 469 Fifth Ave.
Universal Film Exchange, 1600 Broadway.
Select Picture Exchange, 128 West 46th St. (Selznick.)
Hallmark Picture Corporation, 1457 Broadway.
Goldwyn Film Exchange, 729 Seventh Ave.
Pathe Film Exchange, 1600 Broadway.
Vitagraph Film Corporation, 1600 Broadway.
Beseler Educational Film Co., 71 West 23d St.
Robertson-Cole Distribution Corporation, 1600 Broadway.
First National Exchange, Inc., 6 West 48th St.
Metro Film Exchange, 729 Seventh Ave.
Kineto Co. of America, 71 West 23d St.
United Artists Corporation, 729 Seventh Ave.
Aeronaut Distributing Corporation, 71 West 23d St.
International Church Film Corporation, 920 Broadway.

Chicago, Ill.

New Era Films, 207 South Wabash Ave.

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